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WOMAN

Bruising the Serpent's Head.

A DISCOURSE

DELIVERED AT THE

Baptist Meeting House,

IN

Philadelphia, Sunday April 22, 1781.

By ELHANAN WINCHESTER.

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"Elhanan Winchester (a popular preacher of the doctrine of the universal restoration) was born at Brookline, Massachusetts, North America, 1751, but did not enjoy the advantages of an Academic education. He was, first of all, a minister among the Calvinistic Baptists, by whom he was much caressed, till he embraced the universal doctrine, when he stood as it were alone, and preached it with astonishing success. He came over to England about the year 1787, where he published a series of Lectures on the Prophecies remaining to be fulfilled, which he afterwards published. This indeed, & his Dialogues on restoration are his principal publications. In the year 1794 he quitted England, where he had labored with great assiduity, & left behind him a ^{numerous} great Congregation, meeting in Parliament-Court, Bishopsgate-street, which is still in a flourishing condition. He died at Hartford in New England 1797, where suitable tokens of respect were paid to his memory."

"Quain's sketch of the denominations of the Christian world, &c. &c."



The SEED of the WOMAN

Bruising the SERPENT's HEAD; &c.

GEN. iii. 15.

And I will put Enmity between thee and the Woman, and between thy Seed and her Seed: It shall bruise thy Head; and thou shalt bruise his Heel.

T^{HESE} Words contain the first Opening of the glorious Gospel Day to poor lost Man.

Here is the first Promise revealed by the glorious Deity, and the Foundation of all the rest; which began in that Moment to be fulfilled, and will continue to bring forth its glorious Effects, throughout the periodical Eternities, or Ages of Ages, till all Things shall be restored to their pristine Perfection; and Sin and Sinners have no more a Name among the Creatures of God.

In order to have proper Ideas of the glorious Deity, we must consider him as a Being possessed of Infinite Wisdom, Power, and Goodness; that he can only have one Will towards all his Creatures, which always continues the same and alters not thro' the Fall of any of them; but continually manifests itself as a Will of Infinite Goodness towards them all, according to their various Circumstances; seeking their Recovery, and complete Restoration.

Fury, Wrath, or Anger, can never dwell in the Fountain of Love, but are only to be found in fallen Nature, separated from the Life of God.

If Fury was in the glorious *Jehovah*, it must have been an eternal, immutable, unbounded Wrath, that never could be extinguished; and viewed in that Light, he must have forever been the most unhappy of all Beings; for wherever Fury is found, Selfishness, Envy, and Pride are joined therewith: These are the four Elements of Hell or fallen Nature, and mutually generate each other.

But blessed be the Name of the Triune God, he hath informed us that "He is Love" essentially, and must therefore be so communicatively to all his Creatures.

The glorious Theme into which I am now about to enter, far exceeds what any human Heart can conceive, Tongue declare, or Pen describe! O the Grandeur, the Beauty of this wonderful Passage! Could I speak with the Tongue of an Angel I should fall short, far short of the Glories it contains! How then shall my feeble faltering unclean Lips attempt to utter the boundless Love! or proclaim the joyful News here revealed to perishing Creatures!

Expect not, my Brethren, that I shall be able to fathom this Ocean of Love; there is enough contained here to employ my Tongue forever; but I hope to bring forth some refreshing Drops at this Time, by which you may have a small Taste of its Sweetness. When the glorious *Jehovah* or *Elohim* created Nature at first, it was pure, transparent, heavenly Substantiality, described as "a Sea of Glass mingled with Fire;" into which all Matter must finally return, through various Processes of Refinement. Out of this Nature God created Hosts of Angels, finite, and consequently mutable Beings; as it was impossible they should be otherwise, and retain their Freedom of Will.

They were glorious Images and Resemblances of the Deity; and stood in the Life, Light, and Love, of the Triune God; manifested in Nature, by the threefold Properties of Fire, Light, and Spirit.

But *Lucifer*, the Son of the Morning, seeking to enter into the first Properties of Life, and turning his strong Will and Desire towards them, awakened Wrath in Nature; and found himself shut up in his own chains of Darkness, together with all his Legions, who joined with him in his Rebellion; and thus one third Part of the Stars of Heaven fell into the dark Centre of Nature, and became incapable of bringing forth any Thing but Darkness, and Disorder around them.

Thus we can account for the "Earth being without Form, and void; and Darkness covering the deep." A State which had no Possibility of Existence, till the Fall of Angels had introduced it into their Kingdom.

Now while the Good and Evil were at Strife with each other, the glorious God stopped the Progress of the Evil, by joining his Power to the first Property of the Desire, which became the Almighty Fiat; by which he congealed the whole together into solid Bodies; and thereby prevented the Angels from introducing any more Wrath and Darkness into Nature.

Then

Then the Spirit of God "brooded upon the Face of the Deep;" baptizing the same with Light; that the heavenly Properties might be awakened or stirred up; that so Paradise might cover the Earth, hide the Curse, and bring forth its own proper Fruit.

After the Formation of all other Things, God said "Let us make Man in our own Image after our Likeness; &c." "So God created Man in his own Image," forming him out of the three Principles, viz. the Fire, which is the Root of all Life, the Water, or Meekness necessary to qualify it, and the Principle called the third, viz. of this outward World, or Nature; which it was necessary should be in him, in order that he might rule over the whole lower Creation, and bring forth the Wonders of God therein; till it should return again into the heavenly Substantiality, from which it was separated.

Thus was *Adam* created in the Image of God; having in himself a Birth of Life from the Father, Son, and Spirit. He had also the whole human Nature undivided in him; for he was both Male and Female in one.

He had Power over all the Elements, and over all the Creatures: Fire could not burn, nor Water drown him, neither could the Air suffocate him, nor the Earth hinder his Course: All the Creatures obeyed him; he knew all their Natures, in an angelical Manner; and was able to bring forth the Wonders of God in this World, without feeling, knowing, or seeing the Good, or Evil hid therein. He was joined with the pure Virgin of the Wisdom of God, *that* was the Wife of his Youth, from whom by his Fall he was separated.

As his Soul was pure, so was his Body; quite different from our dead, dark, gross, corrupted Bodies: His was luminous, ægile, spiritual; as the Resurrection Bodies shall be.

Now we may see the true Nature of his Trial; it was not arbitrarily imposed upon him by God; neither was the Tree of Knowledge planted in the Garden on Purpose to tempt him, as is commonly supposed.

Understand the Matter thus:

Adam had in him the three Principles as mentioned before; now each of these sought to bring forth its Wonders in him, and to one or the other his Will must of Necessity incline.

The Root of Fire attracted him; the Meekness of the Light waited for him; and the Principle of the great World also drew him. Now his Eyes were shut as to the beastly Life, he knew not the Good and Evil which it contained; he was to rule the Elements, and Creatures, by Virtue of the Connection

Connection he had with them in the third Principle; but he was to take Care not to awaken their life in himself, nor fall under Subjection to them; but to draw the whole temporary Nature back again from whence it had fallen.

He should have set his Will entirely towards the divine *Virgin*, and not have lusted after the animal Life.

Here then was the Beginning of his Defection; he desired to know the Good and Evil there was in the Creation: This produced in him a strong Lust, which, by Virtue of the great Power he had over the Earth, stirred the Wrath that was hidden therein; which sprung up and brought forth its poisonous Fruit, in the Tree of Death.

No sooner had this Tree sprung up, but the merciful GOD gave him Warning of it, charging him not to touch it, assuring him that Death would be the immediate Consequence; because eating of that Tree would open in him the beastly Life, and would extinguish the Life of Heaven in which he stood*.

But as his Lust had conceived, and the fatal Tree was brought forth, the Drawing became stronger than before; so that his Fall became almost inevitable, or at least his Trial was harder than before, according to the Nature of the Power of Attraction, as the Desire began to be awakened.

Thus he sunk down into Sleep through the Power of Longing, by which he began to be captivated.

Then GOD said, *It is not good for Man to be alone, &c.* This shows the Defection was begun; because at his first Creation it was good, and very good; pronounced thus by GOD himself.

Therefore to prevent (if possible) his falling into the beastly Life, or in case of the Completion of his Fall, to provide a Remedy, GOD separated the Female Part from him, formed a Woman, on whom he might place his Delight, and still remain ignorant of the animal Life.

But now the Drawing was grown so powerful that our Parents could no longer resist, but took the Fruit, eat of the same, and immediately their Eyes were opened; the Life of this World rose up in them, and the divine Life was as soon extinguished.

Their Souls lost the Perfection of *Christ*, the divine Righteousness,

* This Precaution was given before the Woman was formed, so proves infallibly, that the forbidden Fruit was not the Knowledge of each other, as some vainly assert; without knowing any thing of the Ground of Nature.

jealousness, the white Garment; and were shut up in Selfishness, Envy, Pride and Wrath; and their Bodies no longer luminous, became gross, dark, and bestial, filled with all Kinds of Lusts, and vicious Appetites: They were now fallen home to the World, had lost all Dominion over the Creatures and Elements, and had the Mortification to find themselves Slaves, where before they had been Lords.

This their Fall was more deplorable than any Words can express; Paradise was now hid from them; their Bodies became like Beasts, and their Souls like fallen Angels. In this forlorn Condition they lay, without any Power at all to raise themselves up, any more than Lucifer had to regain his lost Glory.

Now then let us see whether there was Fury in GOD; or any Alteration produced in the *Deity* by the Fall of Man.

He came in the "Cool of the Day;" and after setting before them the State into which they had fallen, and the Consequences of the same, which were inevitable, and not arbitrarily denounced; he proceeded to this Threatening, containing the Day-break of the Gospel; "*And I will put Enmity between thee and the Woman, and between thy Seed and her Seed, it shall bruise thy Head, and thou shalt bruise his Heel.*"

As if God had said, "O thou envious Destroyer, dost thou now imagine thou hast overthrown my Purpose, and disappointed all my Designs? I will cause thy Malice to return into thine own Bosom, and will manifest my Power in the Destruction of thy Dominion; I will plant the Seed of the Woman where thou hast planted thine; and however long and severe the Contest may be between the two Kingdoms, thine shall be finally overthrown, thy Power shall be entirely broken; all thy Captives taken from thee, and all the Evil thou hast introduced into Nature, shall be entirely destroyed; to my eternal Honor, and thine everlasting Shame."

This was a Promise full of the most important Realities and glorious Truths, upon the Supposition of the universal Restoration; but upon the common Systems, almost without any Meaning at all; for if but a few shall ever be made free from the Power of Sin, in what Sense can it be said, with Truth, that the Serpent's Head is bruised, or his Power destroyed?

This Promise was attended with the same divine Power, as when God said to the dark Chaos of fallen Nature, "*Let there be Light,*" Light immediately came; so GOD no sooner promised the Seed of the Woman as a Bruiser of the Serpent,

to the Parents of Mankind, but it was planted in their Breasts, as a Spark of the divine Life: from which *Moment Christ's* Incarnation, and Man's Restoration was begun.

Now every Man that comes into the World, feels in himself the Truth of his fallen, and Beginning of his restored State.

All that Selfishness, Envy, Pride and Wrath that we feel, proves that we have the Nature of the Devil; and all those Lusts, and sensual Appetites that tyrannize over us, prove to a Demonstration that we have the Image and Life of the Beast; so also that something which speaks within, checks us for our Sins, seeks to turn us to God, call it what you will, Conscience, or the Law written in the Heart, or Light of Nature, or whatever, it is the inspoken Seed of the Woman, and the Effect of that Promise, as really as all the Dispositions we feel to sin against God proceed from our fallen State.

This is "the true Light that lightens every Man that cometh into the World." This is that immortal, "incorruptible Seed," of which we must be born, before we can enter into the Kingdom of Heaven.

For as we have lost the Life of the Son, and Spirit of God, so nothing can bring us again into a State of Happiness, but a Birth of the same raised up in us; by which we are created anew, and made the Sons of GOD, by having *Christ* formed in our Hearts, by the *Holy Ghost*.

We have this Rule given us in Scripture to know Spirits, and Teachers by, "*Every Spirit that confesseth that Jesus Christ is come in the Flesh is of God: And every Spirit that confesseth not that Jesus Christ is come in the Flesh is not of God.*" 1 John 4. 2, 3.

They that cry, "Lo here is *Christ*, or "lo there," are not to be regarded.

All Deceivers of Mankind take this Way, they will endeavour to persuade you, that you can have no Salvation, but by attending to their Instructions, adhering to their Sentiments, joining with their Party, following their Modes, &c. whereas *Christ* and his Ministers direct Man to that Seed of the Woman which is within; they seek to raise, or stir up that which is hidden there in Darkness. Thus "when *Christ* was demanded of "the Pharisees, when the Kingdom of God should come;" he answered them and said, "The Kingdom of God cometh "not with Observation. Neither shall they say, Lo here, or "lo there; for behold the Kingdom of God is within you." Luke xvii. 20, 21.

Here *Christ* himself called the Pharisees to behold that the Kingdom of God was within them; and if within those who
are

are elsewhere called "Serpents and Vipers," and threatened with "the Damnation of Hell," then certainly in all Mankind.

This divine Seed is the only Beginning and Possibility of a new Life; and unless the Means of Grace can reach that hidden Spark, they can do us no Good. And it is also certain, that unless there was a Seed hidden in our Souls, capable of being raised up by the Power and Attraction of *Christ*, nothing from without could take any Effect upon us, or raise up the divine Life in us, any more than the Sun, Air, and Water of this World, could cause a Flint to vegetate, like a Corn of Wheat, or any other Seed. For as Vegetation is produced by the Power of the Elements attracting the Seed, which has their Nature shut up in it, and which longs to break forth out of a State of Confinement, so *Christ* raises up the divine Life, by attracting that in us which is an Emanation from him, and longs for his coming, as the imprisoned Seed, shut up in Death and Darkness, longs for the Influences of the Heavens to raise it up to Life.

Here we see there is nothing arbitrary; all is natural throughout the whole Process; nothing can rise up but according to the Possibilities of Nature. If the best of Seed was sown, and you should cover it over with Stones, or hard Bodies, and then blame the Sun, because it did not cause the same to spring up and grow; it would be a faint Picture of the Impiety of those who blame the blessed *Jesus*, that Salvation doth not come to them; for all that hinders the divine Life from springing up in every Heart, is the Oppositions that are made to it, the Obstructions that hinder it.

Now as it is impossible for the Sun, Water, and Air, to raise up the best of Seed, if covered over with Mountains of Rocks, till they are removed or dissolved; so we may account why all are not brought alike soon and easily to the State of divine Life in *Christ*; it is because of different Obstructions that hinder. As in one Place *Christ* could not do many mighty Works because of their Unbelief; and at another Time said, "*How hardly shall they that have Riches enter into the Kingdom of God!*"

"It is easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God."

Surely this implied more than common Difficulty, more than common Obstacles to be removed!

Herein stands the whole Foundation of the Gospel; we have lost the divine Life, and have raised up in ourselves the Life of this World, by falling into the Spirit of the same.

Now

Now could GOD by an arbitrary Act have raised us up, he would have done it; he wanted not Love; but we had died to that Life, which we had from the Son of GOD, and opened in ourselves the Life of the Beast; which of Necessity must be sacrificed, destroyed, and slain, in order that the former should rise up in its primitive Perfection, and bring forth a Birth of itself within us. And thus we find and see the Necessity of the Son of GOD's being an inspoken Seed, and becoming Man, going through all the Stages of our Life, from his Birth to his Death. It was that he might destroy the Nature of the old Man in us, that he might raise up the new Man, or give us a Principle of Life divine, and thereby become as truly, and in as proper a Sense our Father as Adam was.

That as we received a fallen corrupt Nature from Adam, so we might be made Partakers of a divine Nature from Christ.

Therefore all the Dispensations of GOD under the Law, Prophets, or Gospel, were calculated for the same Purposes; viz. that Sin might be manifested and destroyed, and the Life, or Righteousness of Christ, might be revealed and restored.

Thus we read, "Moreover the Law entered that the Offence might abound;" that "it was added, because of Transgressions, till the Seed should come, to whom the Promise was made," &c. Rom. v. 20. Gal. iii. 19.

All the Sacrifices slain, offered, consumed and eaten, pointed out the Necessity of Christ's taking our Nature upon him, and sacrificing that Life which belonged to this World, which he overcame; and giving his spiritual Flesh and Blood to become in us a new Life, and the Support of it, as really as we had derived an earthly beastial Life from Adam, which was supported with the Food produced by these Elements.

The Blood of Christ was shed for us, to destroy, by its powerful Efficacy, all the Evil in fallen Nature; a glorious Pre-
 sage of which was seen when it was poured out; it caused the Rocks to split, the Vail to be rent in twain, the Earth to quake, the Graves to open. Its Power over fallen Nature is increasing every Day; this causes such universal Commotions, and it will shake, and remove all Things that can be shaken, till all Nature shall be subject to Christ, and Evil be no more.

Now we see the Necessity of the whole Process of Christ, agreeable to the Scriptures, that "Forasmuch as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same, that through Death he might destroy him that had the Power of Death, that is the Devil." Heb. ii. 14.

He

He went through every Stage of our Lives, overcame all the Evil in Nature in his own Body, that we through him might overcome all; he passed through Death, died out of the World into Paradise, as *Adam* died out of Paradise into the World; he poured out his Blood in the Gate of the second Death, to break the Power of the same, that he might set the Prisoners free; and thus exactly reversed all that the first *Adam* had done; that he might become the Fountain and Father of all his wretched Progeny, and restore to us all that we have lost.

Now the whole Process of *Christ*, from his becoming the inspoken Word, or Seed of the Woman, till he shall resign the Kingdom to the Father, is, and will be of Use to us, in these two Respects:

First, to destroy that Life of Flesh and Blood, which cannot enter into the Kingdom of Heaven; and secondly, to raise up in us that divine Image, Righteousness, or Life, that may fit us to stand in his Presence. The whole of Religion is contained here; the one Thing needful is, to have the Process of *Christ* carried on in us, till we stand complete in that divine Nature which we derive from him. Here let us be willing to have the Flesh of the natural Man poured out like Dung, and his Blood like Dust, that we may be clothed with that Righteousness of *Christ*, in which alone we can stand in the Presence of the Lord.

This, whether it be called the wedding Garment, the House from Heaven, the fine Linen, the Righteousness of Saints, the Righteousness of *Christ*, Justification, or any other Name, is the same Thing; and is, when complete, the whole we need to make us happy; for though it is called by various Names, it no more intends different Things, than *Christ* is different from *Jesus*, or the Lamb of GOD, or the Bread of Life, or the Foundation Stone, or Saviour of the World; for all these Expressions are used of him, not to divide his Perfections, but to show his Suitableness to our Needs.

It would be well for Mankind if they would lay aside all Strife about Words and Names, and attend wholly to this "one Thing needful," to have "*Christ* formed in them, the Hope of Glory." Perhaps some may think we set up something within, in the Room of *Christ*, as distinct from the Son of GOD, born of *Mary*; but that is as false a Supposition, as though any should assert, that when I say, the Sun is in the House, I mean something distinct from the Sun in the Firmament; when they must know that I mean the Rays of that one Body that enlightens the whole World,

World; is the same in all Parts of it, the Whole to every Man, yet is but the same to all, in all, and for all; that shines every where freely, where it meets with no Obstruction.

Or if I was to say, There must be the Nature of Fire, Water and Air, in a Seed, in order to produce Vegetation or Growth; they should imagine that I set up the Elements within, as distinct from those without it, when it would easily appear that I intended a Birth of the same.

For if there was not the Nature of the Sun in the Grain, the Sun could not draw it up out of the earthly Part, leaving the Husk to die in the Ground: Yet was not the Sun to shine so as to reach it with his Beams, it never could rise up to Life.

This shows plainly the Necessity of *Christ's* coming into the World, in order to raise up that Life which was lost; by calling forth through his divine Influences, that Seed which he had planted in Man, which was an Emanation from himself.

So we may consider the Seed of the Woman as *Christ* himself, whether as inspoken to *Adam*, manifested to *Abraham*, revealed to *Moses* and the Prophets, or born of *Mary*: In his Birth, Life, Death, Resurrection, Ascension, Session at GOD's right Hand, and Intercession there, he is carrying on the same work which he begun in *Adam*; and only differs from it, as the several Manifestations of the Sun, until it comes to the Meridian, differs from the first Break of Day. Therefore the Light of *Christ* in Man is not something distinct from divine Revelation, much less in Opposition to it; but is the Beginning of it, and stands in the same Need of farther Manifestations as the Breaking of Day does of the Rising of the Sun.

Thus have I endeavored to make this Matter as plain as I can, that you may see the Beauty of the glorious Mysteries of our Redemption; and be led most earnestly to desire, that *Christ* might rise up within you as the Hope of Glory; raise up in you the lost Image of GOD; destroy Sin out of your Souls, by bruising the Serpent's Head; and give you that Knowledge which is Life eternal.

We find it is expressly asserted in the Text, "That the Seed of the Woman shall bruise the Serpent's Head." Now as the Serpent's Head, or Power, is found in every Man, so it must be bruised in every Man, if ever these Words are perfectly fulfilled.

From hence follows the Doctrine of the final Restitution of all Things, which deserves a particular Consideration, as it has been for a long Time greatly clouded over with *Antichristian* Darkness.

Darkness. Now to demonstrate this Truth, we need only inquire what the Design of God in creating finite Intelligences was? Even the Assembly of Divines were so sensible that GOD's Design in creating finite Intelligences, could only be to make them eternally happy in the Enjoyment of himself; that in Answer to their first Question, "What is the chief End of Man?" they say, "Man's chief End is to glorify God, and enjoy him for ever." A glorious End this; but which, according to them, is to be eternally frustrated, and never accomplished, except in a very few of the human Race. I shall therefore, for the Satisfaction of all serious Inquirers, treat a little of the final Subjection of all rebellious Beings; and of Consequence, final Restoration of all lapsed Creatures. This Doctrine I shall prove from plain Scripture Arguments. GOD says, *Isaiah* xlv. 23. "I have sworn by myself, the Word is gone out of my Mouth in Righteousness, and shall not return, that unto me every Knee shall bow, and every Tongue shall swear."

If we observe the Words, we shall find that GOD here promiseth to bring all Creatures to return again to their Allegiance; not one shall to all endless Eternity remain in Rebellion against him; for swearing to him plainly supposes a hearty returning.

Therefore if every Knee shall bow, and every Tongue shall swear, then not one shall remain to all Eternity in Opposition to GOD.

But the first is true, therefore also the last.

Thus as long as Rebellion against GOD lasts, Misery must last also.

But Rebellion against GOD will not last to all Eternity.

Neither then will Misery last to all Eternity. *Isaiah*, lvii. 16, "For I will not contend for ever, neither will I be always wroth; for the Spirit should fail before me, and the Souls which I have made." If GOD will not contend for ever, the Time must come when none shall stand in Opposition to him.

But the first is true, therefore also the last.

GOD gives this Reason why he will not be always wroth, because he is the "Father of Spirits and the Creator of Souls." This Reason is universal without Exception, and equally regards all intelligent Beings; and unless some can be found that are not created by GOD, none can be found that will be to all Eternity miserable.

But none can be found that are not the Creatures of GOD; therefore none can be eternally miserable.

St. Paul assures us in *Philippians* ii. 9, 10, 11. that God because,

because of the Saviour's Sufferings, "*hath given him a Name which is above every Name; that at the Name of Jesus every Knee should bow, of Things in Heaven, Things in Earth, and Things under the Earth: And that every Tongue should confess that Jesus Christ is Lord to the glory and Praise of God the Father.*"

And whoever will consider, that all in Heaven, on Earth, and under the Earth, shall bow and confess in the same Manner, and for the same Purpose, must I think be convinced of the Truth of the Doctrine.

In *Colossians i. 20.* We read, "*And having made peace through the Blood of his Cross, by him to reconcile all Things unto himself, by him I say whether they be things in Earth or Things in Heaven.*"

Here we find all Things shall be reconciled to GOD again, by the Blood of Christ. Can any one doubt of this who has ever been reconciled himself? Then "*every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, shall say Blessing, and Honor, and Glory, and Power, be unto him that sitteth on the Throne, and unto the Lamb, forever and ever.*" *Rev. v. 13.*

Here is no Exception of any one of the whole Creation; all join the universal Chorus, to praise GOD, and the Lamb. This is enough to convince any one that believes the Scriptures, of the Truth of the universal Restoration of all Things. There are a Number of Passages which show that there will be a Time when Death shall be destroyed; swallowed up in Victory, lose his Sting, &c. such are *Isaiah, xxv. 8.* *Hosea, xiii. 14.* *I. Cor. xv. 22---29, 54, 55, 56.* *Rev. xxi. 4, 5.* These five strong and plain Passages prove that even Death, the last Enemy, shall be destroyed.

Now if the last Enemy shall be destroyed, there shall not be one left.

But the first is true, therefore also the last.

It would be very absurd to say, "The last Enemy is destroyed, but many Millions shall remain to all Eternity."

Now while Creatures are unreconciled to GOD, they are his Enemies; but the Time will come when he shall not have one Enemy remaining. Therefore all Creatures shall be reconciled.

If all Creatures shall be finally reconciled, all shall be finally restored.

But the first is true, therefore also the last.

While Sin remains in Being, Death will be able to show his Sting; but the Time will come when Death shall have no Sting to boast of.

Therefore

Therefore Sin shall be destroyed.

And to this agree the Words of Scripture, as it is written, *John* iii. 8. "For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil," Unless *Christ* finally destroys the Works of the Devil, even all Sin out of the Universe, his Purpose must be eternally frustrated:

But the last can never be: Therefore the first is true.

We read *Romans* v. 20. "But where Sin abounded, Grace did much more abound," It is evident that Sin has abounded to the Destruction of all Men: Now if Grace abounds more, it is evident that all must be at last restored thereby; otherwise there is no Shadow of Truth in the Words.

Therefore if Grace shall abound more than Sin, it must be as extensive, and more powerful:

But the first is true, therefore the last also.

Now if all are not restored, it must be owing either to the Want of Will, or Power, in the Deity to restore them; but none can deny his Will without contradicting *St. Paul*, i. *Timothy* ii. 1 to 7. and many other plain Passages: And who dare say, that his Power and Wisdom are not sufficient to fulfill his Purposes? Some *Christians* indeed say, GOD is able, but it is not his Will; others suppose, nay affirm, that he is willing, yea willeth the Restoration of all; and yet it never shall be accomplished.

Both these Ideas of the Deity are highly dishonoring to GOD; both pave the Way to Infidelity, and Atheism; nor is it to be wondered at, that so many renounce Religion altogether, when they hear such contradictory Accounts of it, from its professed Friends and Advocates.

But blessed be GOD, there is no Contradiction in the Gospel of *Christ*, it is his Will to restore all again to himself, and he has Power to effect it:

Therefore it shall be done.

I have the Pleasure to find that Writers, and Disputers against *Christianity*, have never entered into the Grounds of it; and consequently have never understood it. They have only fought in general against a GOD in whom Fury was to be found, and who made his Creatures with a determinate Purpose to damn them to all Eternal Ages; and therefore decreed their evil Actions, that he might have a Colour of Right to condemn them.

They have fought against Original Sin, because they never understood any Thing more about it than that *Adam's* Sin was imputed to all his Children; and they condemned for it, as though they had been the real Actors. As for Punishment,

ment, they have never understood it in any other Light than an arbitrary Infliction upon the Sinner, by the Deity; instead of being as natural a Consequence of Sin, as Pain is of broken Bones.

The Atonement of *Christ* they have rejected, without understanding the least of its Design; Oh, would they but consider that the Scripture never represents it as intended to quench, or put out, a Wrath that was risen in the Deity; but to break the Power of Death in us, and overcome the Wrath of fallen Nature; to raise a new Life in our Souls, and bring both fallen Nature and Creatures back into their first State of Purity and Perfection! If they understood the Matter thus, they could never fight against the glorious Doctrine of Atonement by the precious Blood of *Christ*, without which we never could have been raised to GOD, any more than a Rock, while its Hardness remains, can rise into Æther. The same Reason that a hard Rock cannot expand itself, because it is shut up in its own Darkness, Grossness, and Hardness, until it is melted or dissolved, may be given why our Souls, filled with Sin, and shut up in Death and Darkness, are by no Means able to rise to GOD, until that State of Death in which we are shut up, is dissolved. Now the Blood of *Christ* is able, and will finally dissolve all Hardness in Nature; and quench all Wrath in Creatures. It was evident when the Saviour died, that his Blood had a physical Power over Nature, by the Effects it produced, in causing the Earth to shake, the Rocks to rend, and the Graves to open. This physical Virtue of the Blood of *Christ*, prevails more and more, and will prevail through the Ages of Ages, until all tormenting Envy, selfish Wills, stubborn Pride, fiery Wrath, Darkness, Grossness, Death, and Hardness, shall be no more.

Oh, that all the *Deists* would attend to what is within their own Breasts! There lies the Truth of all I have advanced. There they might feel their own undone State, and there they might find the Seed of the Woman.

I would no more advise them to read over all that has been written on both Sides, in Order to be convinced of the Truth of the Reality of Religion, than I would advise them to go on a Pilgrimage to *Jerusalem*: I would advise them to be willing to feel their Want and Misery, and to hunger and thirst after that Deliverance which the Gospel brings.

The Righteousness of Faith saith, "Say not in thine Heart, who shall ascend into Heaven? That is to bring down *Christ* from above. Or who shall descend into the Deep? That is to bring up *Christ* again from the Dead. But what saith it? The

Word

coming by William Weddell 20th Dec 1844

Word is nigh thee even in thy Mouth, and in thy Heart, that is the Word of Faith which we preach." According to this glorious Plan, we may call Sinners, in the Name of *Jesus*, to turn to GOD; but according to the common Plan, the Good News which *Christ* commanded to be preached to every Creature, is Mockery, Insult, and Insincerity. It is as if I should say to a Thousand Criminals under Sentence of Death; "I have the most charming News to proclaim to you all; Which is, that ten of you are to be reprieved, and all the rest are to suffer, without the least Chance of Remedy, or Release." I only ask what they might be supposed to think of me and my insulting Declaration? Would they not judge that I came on purpose to aggravate their Misery, by first raising their Expectations with a Falshood, and then destroying all their Hopes by the Truth? In such a Case, an insulting Lie would be the best Name I could deserve. Now, suppose *Christ* did not die for all Men; can any Person tell me what "Good News" can possibly be proclaimed to every one, without they will call endless Damnation "Good News!" For this must be all the good News, and glad Tidings of great Joy, that can be published to them for whom the *Saviour* did not die!

But blessed be the Lord, we are assured the Death of *Christ* was for all without Exception.

And indeed whoever considers a Moment, that *Christ* could die for all, as easily as for one, must think that he did not limit his Death to one in a Thousand, or a small Part of his Creatures.

Let every one therefore "seek the Lord while he may be found, and call upon him while he is near;" and seriously apply to him "who is able to save to the uttermost all that come to GOD through him;" "who will have all Men to be restored; and come to the Knowledge of the Truth: For there is one GOD, and one Mediator between GOD and Man, the Man *Christ Jesus*; who gave himself a Ransom for all, to be testified in due Time."

I have not at this Time entered largely into the Arguments for the universal Restoration, having several Times treated professedly upon the Subject: Neither have I here attempted to answer the Objections commonly made to it, having answered them in a former Discourse.

The Glorious Doctrine is built upon the following Propositions, which must be proved to be false, before it can be overthrown:

I. GOD is Love, essentially, and communicatively, and

loves

loves all the Beings he hath made, considered as his Creatures, and is constantly seeking to do them Good.

II. GOD's Design in creating intelligent Beings, was to make them happy in the Knowledge and Love of his Glorious Perfections.

III. GOD's absolute ultimate Designs cannot be eternally frustrated.

IV. *Christ* died for all; and died not in vain.

V. *Christ* came to destroy the evil Principle, or Sin out of the Universe, which he will finally effect; and then Misery shall be no more.

Here are the Merits of the Cause; these Propositions are some of them self evident, and the others admit of the fullest Demonstration, or Scripture Proof: and till these the Foundation Principles are overthrown, all Attempts against the Doctrine are vain.

Glory to GOD in the highest, we believe the Time will come when *Christ* "shall see of the Travel of his Soul and be satisfied;" when the Serpent's Head shall be bruised;" "all Things put under the Feet of the Mediator;" and finally, "the Kingdom delivered up to the Father, that GOD may be ALL IN ALL." "For of HIM, and through HIM, and to HIM, are ALL THINGS. To whom be GLORY for ever. AMEN."

ERRATUM.

P. 4, line 16, for *created* r. *manifested*.

An Attempt to collect the Scripture
 Passages in Favour of the Doc-
 trine of *Universal Redemption* and
Final Restitution of all Things.

Search the Scriptures.

IT is a just Observation, that if the Passages
 of Scripture brought to support any Doc-
 trine, do not amount to a Proof in themselves
 of its Truth, no Comments upon them can
 prove it. Therefore, for the Satisfaction of
 all, I shall set down such Passages as the Friends
 of the Universal Restoration generally bring
 to prove the same, without any Exposition;
 leaving every one to judge of the Matter for
 themselves.

N. B. *The Italick Characters do not express
 the emphatical Parts of the Sentences, but stand
 as they do in the English Bible, those Words
 being printed in them, which are added by the
 Translators to complete the Sense.*

Script-

Scripture Passages.

Genesis iii. 15.

“ **A**ND I will put Enmity between thee and the Woman, and between thy Seed and her Seed: it shall bruise thy Head, and thou shalt bruise his Heel.

Psalms ii. 8. Ask of me, and I shall give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession.

xxii. 27. All the Ends of the World shall remember and turn unto the LORD; and all the Kindreds of the Nations shall worship before thee.

lxv. 2. O thou that hearest Prayer, unto thee shall all Flesh come.

lxviii. 18. Thou hast ascended on high, thou hast led Captivity captive; thou hast received Gifts for men; yea, for the Rebellious also, that the LORD God might dwell among them.

20. And unto God the LORD belong the Issues from Death.

ciii. 8. The LORD is merciful and gracious, slow to Anger, and plenteous in Mercy.

9. He will not always chide; neither will he keep his Anger for ever.

cvii. 10. Such as sit in Darkness, and in the Shadow of Death, being bound in Affliction and Iron:

11. Because they rebelled against the Words of God, and contemned the Counsel of the most High:

12. Therefore he brought down their Heart with Labour; they fell down; and there was none to help.

13. Then they cried unto the LORD in their Trouble, and he saved them out of their Distresses.

14. He brought them out of Darkness, and the Shadow of Death, and brake their Bands in sunder.

15. Oh, that Men would praise the LORD for his Goodness, and for his wonderful Works to the Children of Men!

16. For he hath broken the Gates of Brass, and cut the Bars of Iron in sunder.

42. The Righteous shall see it, and rejoice; and all Iniquity shall stop her Mouth.

43. Who *is* wise, and will observe these *Things*, even they shall understand the loving Kindness of the LORD.

cx. 1. The LORD said unto my Lord, Sit thou at my right Hand, until I make thine Enemies thy Footstool.

cxlv. 8. The LORD *is* gracious, and full of Compassion; slow to Anger, and of great Mercy.

9. The LORD *is* good to all; and his tender Mercies *are* over all his Works.

10. All thy Works shall praise thee, O LORD; and thy Saints shall bless thee.

cl. 6. Let every Thing that hath Breath, praise the Lord. Hallelujah.

Psal. viii. 31. Rejoicing in the habitable Part of his Earth, and my Delights *were* with the Sons of Men.

Isaiah xix. 25. Blessed *be* Egypt my People, and Assyria the Work of my Hands, and Israel mine Inheritance.

xxii. 14. And it was revealed in mine Ears by the LORD of Hosts, Surely this Iniquity shall not be purged from you, till ye die, saith the Lord GOD of Hosts.

xxiv. 21. And it shall come to pass in that Day, *that* the LORD shall punish the Host of the high Ones *that are* on high, and the Kings of the Earth upon the Earth.

22. And they shall be gathered together *as* Prisoners are gathered in the Pit, and shall be shut up in the Prison, and after many days shall they be visited.

xxv. 6. And in this Mountain shall the LORD of Hosts make unto all People a Feast of fat Things, a Feast of Wines on the Lees; of fat Things full of Marrow, of Wines on the Lees well refined.

7. And he will destroy in this Mountain the Face of the Covering, cast over all People, and the Vail *that is* spread over all Nations.

8. He will swallow up Death in Victory; and the Lord GOD will wipe away Tears from off all Faces.

xxvii. 4. Fury *is* not in me.

xl. 5. And the Glory of the LORD shall be revealed, and all Flesh shall see *it* together; for the Mouth of the LORD hath spoken *it*.

xlv. 22. Look unto me, and be ye saved, all the Ends of the Earth: for I *am* God, and *there is* none else.

23. I have sworn by myself, the Word *is* gone out of my Mouth in Righteousness, and shall not return, that unto me every Knee shall bow, every Tongue shall swear.

xliv. 6. And he said, It is a light Thing that thou shouldst

be my Servant to raise up the Tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a Light to the Gentiles, that thou mayest be my Salvation unto the End of the Earth.

9. That thou mayest say to the Prisoners, Go forth, to them that are in Darknes, Shew yourselves.

10. They shall not hunger, nor thirst; neither shall the Heat nor Sun smite them; for he that hath Mercy on them shall lead them, even by the Springs of Water shall he guide them.

24. Shall the Prey be taken from the Mighty, or the lawful Captive delivered?

25. But thus saith the LORD, Even the Captives of the Mighty shall be taken away, and the Prey of the Terrible shall be delivered.

liii. 6. All we like Sheep have gone astray, we have turned every one his own Way: And the LORD hath laid upon him the Iniquity of us all.

11. He shall see of the Travel of his Soul, and shall be satisfied.

Iv. 8, 9. For my Thoughts are not your Thoughts, neither are your Ways my Ways, saith the LORD.

9. For as the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts.

lvii. 16. For I will not contend forever, neither will I be always wroth; for the Spirit should fail before me, and the Souls which I have made.

Jer. iii. 12. For I am merciful saith the LORD, and I will not keep Anger for ever.

xlvi. 47. Yet will I bring again the Captivity of Moab in the latter Days; saith the LORD.

xl. 6. And afterward I will bring again the Captivity of the Children of Ammon, saith the LORD.

39. But it shall come to pass in the latter Days, that I will bring again the Captivity of Elam, saith the LORD.

I. 20. In those Days and in that Time, saith the LORD, the Iniquity of Israel shall be sought for, and there shall be none; and the Sins of Judah, and they shall not be found; for I will pardon them whom I reserve.

Lam. iii. 31, 32, 33. For the LORD will not cast off for ever.

But though he cause Grief, yet will he have Compassion according to the Multitude of his Mercies.

For he doth not afflict willingly, nor grieve the Children of Men,

Ench.

Ezek. xvi. 53, 55. When I shall bring again their Captivity, the Captivity of Sodom and her Daughters, and the Captivity of Samaria and her Daughters, *then will I bring again* the Captivity of thy Captives in the midst of them: When thy Sisters, Sodom and her Daughters, shall return to their former Estate, and Samaria and her Daughters shall return to their former Estate, then thou and thy Daughters shall return to your former Estate.

59. For thus saith the Lord GOD: I will even deal with thee as thou hast done, which hast despised the Oath in breaking the Covenant.

60. Nevertheless, I will remember my Covenant with thee in the Days of thy Youth, and I will establish unto thee an everlasting Covenant.

61. Then thou shalt remember thy Ways, and be ashamed, when thou shalt receive thy Sisters, thine elder and thy younger; and I will give them unto thee for Daughters, but not by thy Covenant.

62. And I will establish my Covenant with thee, and thou shalt know that I *am* the LORD.

63. That thou mayest remember and be confounded, and never open thy mouth any more because of thy Shame, when I *am* pacified toward thee for all that thou hast done, saith the Lord GOD.

xviii. 23, 32. Have I any Pleasure at all that the wicked should die? saith the LORD GOD; *and* not that he should return from his Ways and live!

For I have no Pleasure in the Death of him that dieth, saith the LORD GOD.

xxxiii. 11. Say unto them, *As I live*, saith the Lord GOD, I have no Pleasure in the Death of the Wicked; but that the Wicked turn from his Way, and live.

Hosea, xiii. 9, 14. O Israel, thou hast destroyed thyself, but in me *is* thine Help. I will ransom them from the Power of the Grave; I will redeem them from Death: O Death, I will be thy Plagues; O Grave, I will be thy Destruction: Repentance shall be hid from mine Eyes.

Micah, vii. 18, 19. Who *is* a God like unto thee, that pardoneth Iniquity, and passeth by the Transgression of the Remnant of his Heritage? He retaineth not his Anger for ever, because he delighteth *in* Mercy. He will turn again, he will have Compassion upon us; he will subdue our Iniquities; and thou wilt cast all their Sins into the Depths of the Sea.

Zech. ix. 11. As for thee also, by the Blood of thy Covenant I have sent forth thy Prisoners out of the Pit wherein *is* no Water.

Mal.

Mal. ii. 10. Have we not all one Father? Hath not one God created us?

iii. 6. For I am the LORD, I change not; therefore, ye Sons of Jacob are not consumed.

Matt. i. 21. And she shall bring forth a Son, and thou shalt call his Name JESUS; for he shall save his People from their Sins.

v. 25, 26. Agree with thine Adversary quickly, whiles thou art in the Way with him; lest at any Time the Adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison. Verily I say unto thee, Thou shalt by no Means come out thence, till thou hast paid the uttermost Farthing.

xi. 27. All Things are delivered unto me of my Father.

xiii. 42, 50. And shall cast them into the Furnace of Fire; there shall be Wailing and Gnashing of Teeth.

xviii. 11. For the Son of Man is come to save that which was lost.

14. Even so it is not the Will of your Father, which is in Heaven, that one of these little ones should perish.

34, 35. And his Lord was wroth, and delivered him to the Tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your Hearts forgive not every one his Brother their Trespases.

xxii. 44. Mark, xii. 36. Luke, xx. 42, 43. The LORD said unto my Lord, Sit thou on my right Hand, till I make thine Enemies thy Footstool.

xxiii. 39. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the LORD.

xxviii. 18. All Power is given unto me in Heaven and in Earth.

Mark ix. 49. For every one shall be salted with Fire, and every Sacrifice shall be salted with Salt.

xvi. 15. Go ye into all the World, and preach the Gospel to every Creature.

Luke ii. 10. And the Angel said unto them, Fear not; for behold I bring you good Tidings of great Joy, which shall be to all People.

30, 31. For mine Eyes have seen thy Salvation: Which thou hast prepared before the Face of all People.

iii. 6. And all Flesh shall see the Salvation of GOD.

xii. 47, 48. And that Servant which knew his Lord's

Will.

memory of man
 or made memory

Will, and prepared not *himself*, neither did according to his Will, shall be beaten with many Stripes. But he that knew not, and did commit Things worthy of Stripes, shall be beaten with few Stripes.

58. When thou goest with thine Adversary to the Magistrate, *as thou art* in the Way, give Diligence that thou mayest be delivered from him; lest he hale thee to the Judge, and the Judge deliver thee to the Officer, and the Officer cast thee into Prison.

59. I tell thee, Thou shalt not depart thence, till thou hast paid the very last Mite.

xiii. 35. And verily I say unto you, Ye shall not see me, until the Time come when ye shall say, Blessed is he that cometh in the Name of the Lord.

xv. 7. I say unto you, That likewise Joy shall be in Heaven over one Sinner that repenteth, more than over ninety and nine just Persons, which need no Repentance.

10. Likewise I say unto you, There is Joy in the Presence of the Angels of God, over one Sinner that repenteth.

xix. 10 For the Son of Man is come to seek and to save that which was lost.

xxiii. 34. Then said Jesus, Father, forgive them; for they know not what they do.

John xi. 41. Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always.

i. 4. In him was Life, and the Life was the Light of Men.

7. That all Men through him might believe.

9. That was the true Light, which lighteth every Man that cometh into the World.

29. Behold the Lamb of God, which taketh away the Sin of the World.

iii. 16. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.

17. For God sent not his Son into the World to condemn the World; but that the World through him might be saved.

35. The Father loveth the Son, and hath given all Things into his Hand.

iv. 42. For we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the World.

v. 34. But these Things I say, that ye might be saved.

vi. 33. For the Bread of God is he which cometh down from Heaven, and giveth Life unto the World.

37. All that the Father giveth me, shall come to me: and him that cometh to me, I will in no wise cast out.

39. And this is the Father's Will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last Day.

51. And the Bread that I will give, is my Flesh, which I will give for the Life of the World.

viii. 12. I am the Light of the World.

ix. 5. As long as I am in the World, I am the Light of the World.

x. 16. And other Sheep I have, which are not of this Fold: them also I must bring, and they shall hear my Voice; and there shall be one Fold, and one Shepherd.

xii. 32. And I, if I be lifted up from the Earth, will draw all Men unto me.

47. For I came not to judge the World, but to save the World.

xiii. 3. Jesus knowing that the Father had given all Things into his Hands, and that he was come from God, and went to God.

xvi. 8. And when he is come he will reprove the World of Sin, and of Righteousness and of Judgement.

xvii. 2. As thou hast given him Power over all Flesh that he should give eternal Life to as many as thou hast given him.

3. And this is Life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

21. That the World may believe that thou hast sent me.

23. And that the World may know that thou hast sent me, and hast loved them, as thou hast loved me.

Act. iii. 21. Whom the Heaven must receive, until the Time of Restitution of all Things, which God hath spoken by the Mouth of all his holy Prophets since the World began.

x. 34. Of a Truth I perceive that God is no Respecter of Persons:

35. But in every Nation he that feareth him, and worketh Righteousness, is accepted with him.

36. Jesus Christ, he is Lord of all.

Rom. v. 6. For when we were yet without Strength, in due Time ~~we~~ died for the Ungodly.

7. For scarcely for a Righteous Man will one die: yet peradventure for a good Man some would even dare to die.

8. But God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us.

10. For if when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled, we shall be saved by his Life.

15. For

15. For if through the Offence of one many be dead ; much more the Grace of God, and the Gift by Grace, *which is* by one Man Jesus Christ hath abounded unto many.

18. Therefore as by the Offence of one *Judgment came* upon all Men to Condemnation, even so by the Righteousness of one, *the free Gift came* upon all Men unto Justification of Life.

19. For as by one Man's Disobedience many were made Sinners : so by the Obedience of one shall many be made Righteous.

20. Moreover the Law entered, that the Offence might abound : But where Sin abounded, Grace did MUCH MORE abound :

21. That as Sin hath reigned unto Death, even so might Grace reign through Righteousness, unto eternal Life by Jesus Christ our Lord.

viii. 19. For the earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God.

20. For the Creature was made subject to Vanity, not willingly, but by Reason of him who hath subjected *the same* in Hope :

21. Because the Creature itself also shall be delivered from the Bondage of Corruption into the glorious Liberty of the Children of God.

22. For we know that the whole Creation groaneth and travaileth in Pain together until now :

23. And not only *they* but ourselves also which have the first Fruits of the Spirit, even we ourselves groan within ourselves, waiting for the Adoption, *to wit*, the Redemption of our Body.

32. He that spared not his own Son, but delivered him up for us ALL, how shall he not with him also freely give us all Things ?

xi. 32. For God hath concluded them all in Unbelief, that he might have Mercy upon all.

33. O the Depth of the Riches, both of the Wisdom and Knowledge of God ! How unsearchable *are* his Judgments, and his Ways past finding out !

34. For who hath known the Mind of the Lord ? Or who hath been his Counsellor ?

35. Or who hath first given to him, and it shall be recompensed to him again ?

36. For of him, and through him, and to him *are* ALL THINGS : to whom be Glory for ever. Amen.

xiv. 9. For to this End Christ both died, and rose, and revived

revived, that he might be Lord both of the Dead and Living.

11. For it is written, *As I live* saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God.

I. Cor. iii. 13. Every Man's Work shall be made manifest. For the Day shall declare it, because it shall be revealed by Fire; and the Fire shall try every Man's Work of what Sort it is.

14. If any Man's Work abide which he hath built thereupon, he shall receive a Reward.

15. If any Man's Work shall be burned, he shall suffer Loss: But he himself shall be saved; yet so, as by Fire.

xv. 22. For as in Adam all die, even so in Christ shall all be made alive.

23. But every Man in his own Order; Christ the first Fruits; afterwards they that are Christ's at his Coming.

24. Then *cometh* the End, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all Rule, and all Authority, and Power.

25. For he must reign till he hath put all Enemies under his Feet.

26. The last Enemy *that* shall be destroyed *is* Death.

27. For he hath put all Things under his Feet. But when he saith, All Things are put under *him*, *it is* manifest that he is excepted which did put all Things under him.

28. And when all Things shall be subdued unto him, then shall the Son also himself be subject unto him that put all Things under him, that God may be ALL IN ALL.

54. So when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, Death is swallowed up in Victory.

55. O Death, where *is* thy Sting? O Grave, where *is* thy Victory?

56. The Sting of Death *is* Sin, and the Strength of Sin *is* the Law.

II. Cor. v. 14. For the Love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead:

15. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.

18. And all Things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation:

19. To wit, that God was in Christ reconciling the World unto himself, not imputing their Treispases unto them; and hath committed unto us the Word of Reconciliation.

Gal. iii. 8. And the Scripture, foreseeing that God would justify the Heathen through Faith, preached before the Gospel unto Abraham, saying in thee shall all Nations be blessed.

22. But the Scripture hath concluded all under Sin, that the Promise by Faith of Jesus Christ might be given to them that believe.

Ephesians i. 9. Having made known unto us the Mystery of his Will according to his good Pleasure, which he hath purposed in himself:

10. That in the Dispensation of the Fulness of Times, he might gather together in one all Things in Christ, both which are in Heaven, and which are on Earth, *even* in him.

21. Far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come;

22. And put all things under his Feet, and ~~him~~ gave him to be the Head over all Things to the Church,

23. Which is his Body, the Fulness of him that filleth all in all.

iii: 15. Of whom the whole Family in Heaven and Earth is named.

17. That Christ may dwell in your Hearts by Faith; that ye being rooted and grounded in Love,

18. May be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height;

19. And to know the Love of Christ, which passeth Knowledge, that ye may be filled with all the Fulness of God.

20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us.

21. Unto him be Glory in the Church by Christ Jesus, throughout all Ages, World without End. Amen.

iv. 8. Wherefore he saith, When he ascended up on high, he led Captivity captive, and gave Gifts unto Men.:

9. Now that he ascended, what is, it but that he also descended first into the lower Parts of the Earth?

10. He that descended, is the same also that ascended up far above all Heavens, that he might fill all Things.

Phil. ii. 9. Wherefore God hath also highly exalted him, and given him a Name which is above every Name;

10. That at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth.

11. And that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.

iii. 21. According to the Working whereby he is able even to subdue all Things unto himself.

Col. i. 15. Who is the Image of the invisible God, the first born of every Creature.

16. For by him were all Things created that are in Heaven, and that are in Earth, visible and invisible, whether *they be* Thrones or Dominions, or Principalities or Powers; all Things were created by him, and for him:

17. And he is before all Things, and by him all Things consist,

18. And he is the head of the Body, the Church: who is the Beginning, the first born from the Dead; that in all Things he might have the Pre-eminence.

19. For it pleased *the Father* that in him should all Fulness dwell;

20. And (having made Peace through the Blood of his Cross,) by him to reconcile all Things unto himself, by him, *I say*, whether *they be* Things in Earth or Things in Heaven.

21. And you that were sometime alienated and Enemies in your Mind by wicked Works, yet now hath he reconciled,

22. In the Body of his Flesh, through Death, to present you holy and unblameable, and unreprouable in his Sight.

23. If ye continue in the Faith grounded and settled, and be not moved away from the Hope of the Gospel, which ye have heard, *and* which was preached to every Creature which is under Heaven.

27. To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles; which is Christ in you the Hope of Glory:

28. Whom we preach, warning every Man, and teaching every Man in all Wisdom; that we may present every Man perfect in Christ Jesus.

ii. 9. For in him dwelleth all the Fulness of the Godhead bodily.

10. And ye are complete in him, which is the Head of all Principality and Power.

15. *And* having spoiled Principalities and Powers, he made a Shew of them openly, triumphing over them in it.

1. *Tim.* ii. 1. I exhort therefore that first of all, Supplications, Prayers, Intercessions, *and* giving of Thanks be made for all Men;

2. For Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life, in all Godliness and Honesty.

3. For this *is* good and acceptable in the Sight of God our Saviour:

4. Who will have all Men to be saved, and to come unto the Knowledge of the Truth.

5. For *there is* one God, and one Mediator between God and Men, the Man Christ Jesus;

6. Who gave himself a Ransom for all, to be testified in due Time.

iv. 10. For therefore we both labour, and suffer Reproach, because we trust in the living God, who is the Saviour of all Men, specially of those that believe.

11. *Tim. i. 10.* But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished Death, and hath brought Life and Immortality to Light through the Gospel.

Tit. ii. 11. For the Grace of God that bringeth Salvation, hath appeared to all Men.

Heb. ii. 8. Thou hast put all Things in Subjection under his Feet. For in that he put all in Subjection under him, he left nothing *that is* not put under him. But now we see not yet all Things put under him.

9. But we see Jesus, who was made a little lower than Angels, for the Suffering of Death, crowned with Glory and Honour; that he by the Grace of God should taste Death for every Man.

14. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same: That through Death he might destroy him that had the Power of Death, that is, the Devil;

15. And deliver them who through Fear of Death were all their Life Time Subject to Bondage.

vii. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them.

ix. 15. And for this Cause he is the Mediator of the New Testament, that by means of Death, for the Redemption of the Transgressions *that were* under the first Testament, they which are called might receive the Promise of eternal Inheritance.

x. 12. But this Man after he had offered one Sacrifice for Sins, forever sat down on the right Hand of God;

13. From henceforth expecting till his Enemies be made his Footstool.

James i. 16. Do not err my beloved Brethren.

17. Every good Gift, and every perfect Gift is from above,
and

and cometh down from the Father of Lights, with whom is no Variableness, neither Shadow of turning.

18. Of his own Will begat he us with the Word of Truth, that we should be a kind of first Fruits of his Creatures.

I. *Pet.* iii. 18. For Christ also hath once suffered for Sins, the Just for the Unjust (that he might bring us to God) being put to Death in the Flesh, but quickened by the Spirit :

19. By which also he went and preached unto the Spirits in Prison ;

20. Which sometime were disobedient, when once the long Suffering of God waited in the Days of Noah, while the Ark was a preparing; wherein few, that is eight Souls, were saved by Water.

iv. 5. Who shall give Account to him that is ready to judge the Quick and the Dead.

6. For, for this Cause was the Gospel preached also to them that are Dead, that they might be judged according to Men in the Flesh, but live according to God in the Spirit.

II. *Pet.* ii. 1. But there were false Prophets among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying THE LORD THAT BOUGHT THEM, and bring upon themselves swift Destruction.

iii. 9. The Lord is not slack concerning his Promise (as some Men count Slackness) but is long suffering to us-ward, not willing that any should perish, but that all should come to Repentance :

I. *John*, ii. 1. And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.

2. And he is the Propitiation for our Sins: and not for our's only, but also for *the Sins of* the whole World,

iii. 8. For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil.

iv. 8. He that loveth not, knoweth not God, for God is Love.

14. And we have seen and do testify, that the Father sent the Son *to be* the Saviour of the World.

16. And we have known and believed the Love that God hath to us. God is Love; and he that dwelleth in Love, dwelleth in God, and God in him.

Rev. i. 8. I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY.

11. I am Alpha and Omega, the first and the last:

18. *I am* he that liveth, and was dead; and behold I am
alive

alive forevermore, Amen; and have the Keys of Hell and of Death.

iv. 11. Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all Things, and for thy Pleasure they are and were created.

v. 13. And EVERY CREATURE which is in HEAVEN, and on the EARTH, and under the EARTH, and such as are in the SEA, and ALL that are in them, heard I; saying, Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever, and ever.

vii. 9. After this I beheld, and lo a great Multitude which no Man could number of ALL NATIONS, and KINDREDS, and PEOPLE, and TONGUES, stood before the Throne, and before the Lamb, clothed with white Robes, and Palms in their Hands;

10. And cried with a loud Voice, saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb.

13. And one of the Elders answered, saying unto me, What are these which are arrayed in white Robes? And whence came they?

14. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.

15. Therefore are they before the Throne of God, and serve him Day and Night in his Temple; and he that sitteth on the Throne shall dwell among them.

16. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any Heat.

17. For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living Fountains of Waters: and God shall wipe away all Tears from their Eyes.

xiv. 1. And I looked, and lo a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their Foreheads.

2. And I heard a Voice from Heaven, as the Voice of many Waters, and as the Voice of a great Thunder: and I heard the Voice of Harpers harping with their Harps:

3. And they sung as it were a new Song before the Throne, and before the four Beasts, and the Elders: and no Man could learn that Song, but the hundred and forty and four thousand, which were redeemed from the Earth.

4. These are they which were not defiled with Women; for they are Virgins: these are they which follow the Lamb

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whither

whithersoever he goeth: these were redeemed from among Men, *being* the FIRST FRUITS unto God and to the Lamb.

5. And in their Mouth was found no Guile: for they are without Fault before the Throne of God.

6. And I saw another Angel fly in the Midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People.

xxi. 3. And I heard a great Voice out of Heaven, saying, Behold the Tabernacle of God *is* with Men, and he will dwell with them, and they shall be his People, and God himself shall be with them, *and be* their God.

4. And God shall wipe away all Tears from their Eyes; and there shall be NO MORE DEATH, neither Sorrow, nor Crying, neither shall there be ANY MORE PAIN: for the former Things are passed away.

5. And he that sat upon the Throne, said, Behold I make ALL THINGS NEW. And he said unto me, Write; for these Words are true and faithful.

6. And he said unto me, It is done. I am Alpha and Omega, the Beginning and the End: I will give unto him that is athirst, of the Fountain of the Water of Life freely.

xxii. 1. And he shewed me a pure River of Water of Life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb.

2. In the Midst of the Street of it, and on either Side of the River *was* there the Tree of Life, which bare twelve *Man-ner* of Fruits, and yielded her Fruit every Month: and the Leaves of the Tree *were* for the healing of the Nations.

3. And there shall be no more Curse; but the Throne of God and of the Lamb shall be in it; and his Servants shall serve him.

13. I am Alpha and Omega, the Beginning and the End, the First and the Last.

17. And the Spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst, Come: and whosoever will, let him take the Water of Life freely.

18. For I testify unto every Man that heareth the Words of the Prophecy of this Book, If any Man shall add unto these Things, God shall add unto him the Plagues that are written in this Book:

19. And if any Man shall take away from the Words of the Book of this Prophecy, God shall take away his Part out of the Book of Life, and out of the holy City, and *from* the Things which are written in this Book.

20. He which testifieth these Things, saith; Surely I come quickly. Amen. Even so, come Lord Jesus.

21. The Grace of our Lord Jesus Christ be with y^e all.
AMEN.

Here follows a Repetition of some Passages connected together, shewing that "all Things are given to Christ," and "shall finally come to him;" proving to a Demonstration the Doctrine of the Restitution of all Things to their first State of Perfection.

John vii. 37.

ALL that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

39. And this is the Father's Will which hath sent me, that of all which he hath given me, I should lose Nothing; but should raise it up again at the last Day.

Matt. xi. 27. All Things are delivered unto me of my Father.

ixviii. 18. All Power is given unto me in Heaven and in Earth.

Luke x. 22. All Things are delivered to me of my Father.

John iii. 35. The Father loveth the Son, and hath given all Things into his Hand.

xiii. 3. Jesus knowing that the Father had given all Things into his Hands, and that he was come from God, and went to God, &c.

xvii. 2. As thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him.

Psalms, ii. 8. Ask of me and I shall give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession.

The

The Objections usually brought from the Scriptures, against the Doctrine of the Restitution of all Things, answered, for the Satisfaction of all serious Inquirers.

THERE are a Number of Objections made to the glorious Doctrine of the Restoration of all Things, which I shall endeavour to answer, in the Fear of the Lord, according to the Scriptures.

The first, and one of the most principal Objections, is taken from the Words everlasting and eternal being used as well for the Misery of the Wicked as for the Happiness of the Righteous; as in the following Passages:

Isaiah, xxxiii. 14. The Sinners in Zion are afraid, Fearfulness hath surprised the Hypocrites. Who among us shall dwell with the devouring Fire? Who among us shall dwell with everlasting Burnings?

Daniel, xii. 2. And many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt.

Matthew, xviii. 8. Wherefore, if thy Hand or thy Foot offend thee cut them off, and cast *them* from thee: it is better for thee to enter into Life halt or maimed, rather than having two Hands or two Feet, to be cast into everlasting Fire.

xxv. 41. Then shall he say also unto them on the left Hand, Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.

46. And these shall go away into everlasting Punishment, but the Righteous into Life eternal.

Mark, iii. 29. But he that shall blaspheme against the Holy Ghost hath never Forgiveness, but is in Danger of eternal Damnation.

II. *Thess.* i. 9. where St. *Paul*, speaking of them who "know not God, and obey not the Gospel of our Lord Jesus Christ," says, "Who shall be punished with everlast-

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ing Destruction from the Presence of the Lord, and from the Glory of his Power."

Jude, 6, 7. And the Angels which kept not their first Estate, but left their own Habitation, he hath reserved in everlasting Chains under Darknes unto the Judgment of the great Day. Even as Sodom, and Gomorrha, and the Cities about them in like Manner giving themselves over to Fornication, and going after strange Flesh, are set forth for an Example, suffering the Vengeance of eternal Fire.

These eight Passages are all that I remember where the Word everlasting or eternal is used for the Continuance of the Misery of fallen Creatures.

Now I shall not cavil as some do, pretending that Sins, and not Persons, are intended by the wicked ones; nor as others, who would insinuate, that everlasting or eternal only sets forth the Nature of the Fire, and not the Continuance of Misery. Both these Notions are mere Subterfuges, not worthy of any Attention. I shall therefore answer the Objection taken from these Passages, by an equal Number, where the Word is used for Times and Things which are not to endure to all Eternity.

Genesis, xvii. 7. And I will establish my Covenant between thee and me, and thy Seed after thee, in their Generations, for an everlasting Covenant; to be a God unto thee, and to thy Seed after thee.

8. And I will give unto thee, and to thy Seed after thee, the Land wherein thou art a Stranger, all the Land of Canaan, for an everlasting Possession; and I will be their God.

xlviii. 4. Behold I will make thee fruitful, and multiply thee, and I will make of thee a Multitude of People; and will give this Land to thy Seed after thee, for an everlasting Possession.

xliv. 26. The Blessings of thy Father have prevailed above the Blessings of my Progenitors, unto the utmost Bound of the everlasting Hills.

Exod. xl. 15. And thou shalt anoint them (Aaron's Sons) as thou didst anoint their Father, that they may minister unto me in the Priest's Office: for their Anointing shall surely be an everlasting Priesthood throughout their Generations.

Lev. xvi. 34. And this shall be an everlasting Statute unto you, to make an Atonement for the Children of Israel, for all their Sins, once a Year.

Num. xxv. 13. And he (Phinehas) shall have it, and his Seed after him, even the Covenant of an everlasting Priesthood

hood; because he was zealous for his God, and made an Atonement for the Children of Israel.

Hab. iii. 6. And the everlasting Mountains were scattered, and the perpetual Hills did bow; his Ways are everlasting.

Rev. xiv. 6. And I saw another Angel fly in the Midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People.

Whoever considers that, these Passages are as many in Number, and full as strongly expressed, as those which speak of the Punishment of the Wicked (the Point in Dispute) must see that the Word is equivocal, and that Nothing can be concluded therefrom in Favour of an endless Damnation.

Every one who reads the Scripture must know that the Word forever intends an Age, Period, or Eternity, as may be seen by the following Passages; which let any one take the Bible and read, and they will see it as plain as the Sun.

Genesis xiii. 15. xliii. 9.—*Exodus* xii. 14, 17. xxi. 6. xxvii. 21. xxviii. 43. xxix. 28. xxx. 21. xxxiii. 13. *Lev.* vi. 13, 18, 22. vii. 34, 36. x. 9, 15. xvi. 29, 31. xvii. 7. xxiii. 14, 21, 31, 41. xxv. 3. xxv. 30, 46.—*Num.* x. 8. xv. 15. xviii. 8, 11, 19, 23.—*Deut.* iv. 40. xv. 17. xviii. 5.—*Josh.* iv. 7. xiv. 9.—*I. Sam.* i. 22. ii. 30, 35. xx. 15. xxvii. 12. xxviii. 2.—*II. Sam.* ii. 26. vii. 13, 16.—*I. Kings* viii. 13. ix. 3.—*II. Kings* v. 27.—*I. Chron.* xxiii. 13.—*II. Chron.* vii. 16. xxx. 8. xxxiii. 4.—*Job* xix. 24. xxxvi. 7.—*Isaiab* xxxiv. 10, 17.—*Jer.* xvii. 25. xxxi. 40.—*Joel* iii. 20.—*Amos* i. 11.—*Jonah* ii. 6.—*Philemon* 15.

These Passages show that nothing can be concluded from the Word forever in Favor of endless Torments, since here are more than threescore Passages where it is used for a limited Time, beyond Contradiction; and many more might be added, if necessary. This obviates a second Objection taken from the Words forever and ever, which are used in several Places for the Continuance of the Torments of the Damned.

As in *Rev.* xiv. 11. And the Smoke of their Torment ascendeth up forever and ever; and they have no Rest Day nor Night, who worship the Beast and his Image, &c.

xix. 3. And her Smoke rose up forever and ever.

xx. 10. And the Devil that deceived them, was cast into the Lake of Fire and Brimstone, where the Beast and the false Prophet are, and shall be tormented Day and Night, forever and ever.

Now these Words do by no Means prove Damnation with-

out End; for I am able to produce an equal Number of Passages where the same Expressions are used for Periods, which must have an End.

As in *Psalms* cxlviii. 6 He hath also established them forever and ever; he hath made a Decree which shall not pass.

Isaiah xxx. 8. Now go, write it before them in a Table, and note it in a Book, that it may be for the Time to come forever and ever.

Forever and ever it might endure; but not to all eternal Ages.

Jerem. vii. 7. Then will I cause you to dwell in this Place, in the Land that I gave to your Fathers, forever and ever.

But not surely to all Eternity, or while God himself endures! Therefore if forever means a Period, Age, or Eternity, as has been shown by more than sixty Passages, then forever and ever must mean Ages, Periods, Eternities, or Ages of Ages; as is clearly shewn by the forecited Texts.

Thus if any would suppose that the Words forever and ever mean any more than the simple Word forever, it is readily granted; but then that overthrows the Notion of their intending infinite Duration; for if forever and ever contain more than forever, then surely more in some Proportion, and if in any Proportion, then both intend limited Duration: though both forever and forever and ever are sometimes applied to Things which being unchangeable in their own Nature can have no End, as the Being and Perfections of God; yet their being sometimes applied to those Things which by a Necessity of Nature must endure to all Eternity, does by no Means alter the proper Signification of those Words.

Therefore it must be very absurd to suppose that when the Words forever and ever are used in some Places of Scripture, respecting Times and Things which other Passages assure us must end, that the bare Use of those Words alters the Nature of Things, and contradicts the other Scriptures.

Now though the Passage before mentioned, intimate that Pain, Sorrow, and the second Death shall last forever and ever, yet there are many other Places in Scripture that declare that the Time shall come when these shall be no more.

As *Isaiah* xxv. 8. He will swallow up Death in Victory; and the Lord GOD will wipe away Tears from off all Faces.

Hosea xiii. 14. I will ransom them from the Power of the Grave; I will redeem them from Death: O Death, I will be thy Plagues; O Grave, I will be thy Destruction: Repentance shall be hid from mine Eyes.

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I Cor. xv. 26. The last Enemy *that* shall be destroyed, is Death.

54. Then shall be brought to pass the Saying that is written, Death is swallowed up in Victory.

55. O Death where *is* thy Sting? O Grave (or Hell) where *is* thy Victory.

56. The Sting of Death *is* Sin.

Heb. ii. 14. Forasmuch then as the Children are partakers of Flesh and Blood, he also himself likewise took Part of the same; that through Death he might destroy him that had the Power of Death, that is the Devil.

Rev. xxi. 4. And God shall wipe away all Tears from their Eyes; and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: for the former Things are passed away.

From all these Passages, and many others, it is plain that all that bears the Name of Death shall be no more.

Therefore, in order to make these Scriptures consistent one with another, we must allow the Words *forever and ever* to intend certain Periods, or Ages of Ages, which must have an End.

A third Objection is taken from those Words of our Saviour.

Matt. xii. 31. Wherefore I say unto you, All Manner of Sin and Blasphemy shall be forgiven unto Men; but the Blasphemy *against* the Holy Ghost shall not be forgiven unto Men.

32. And whosoever speaketh against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, (Age or Period) neither in the *World* to come.

Here the Enemies of the glorious Restoration pretend to triumph; but with how little Reason shall be left to the candid Reader.

It is plain and evident that our Saviour meant to set forth *that* Sin as more terrible in its Consequences than any other. But according to the common Opinion, that all who die in Sin, even the Heathen, shall be punished to all Eternity, without a Possibility of Release, there is Nothing more to be feared from dying in that Sin than any other.

All Writers acknowledge that the Loss of GOD is the greatest Part of Hell Torments; but this all must suffer who are banished from the Presence of the Lord alike (according to the common Systems); and if this is to continue to all Eternity, it reduces this Sin, and the Misery attending it, to a Level with the Sin of an idle Word; which destroys all Equity

ty and Justice, and makes Nonsense of the terrible Doom the dear Redeemer denounces against those who sin the Sin unto Death.

This Passage, upon a Supposition that it contradicts the Universal Restoration, proves more than the Objectors are willing to acknowledge; for it declares a Possibility, a Probability, if not a Certainty, that all other Sins may and shall be forgiven, either in this World, or Age, or in the World, or Age to come; or else why is the World (or Age) to come mentioned?

If we compare the several Passages which speak of this dreadful Sin together, such as *Matt. xii. 31, 32. Mark iii. 28, 29. 30. Luke xii. 10. Heb. vi. 4, 5, 6. x. 26,—to 31. II. Pet. ii. 1.—1. John v. 16.* We shall find that it is a different Sin from all others; being a direct, wilful, malicious, contumacious, continued Opposition to divine Love, and to all the Methods of Restoration which in the present World can be used: and of Consequence such must know by sad Experience, what it is to have their Part with the Devil, and his Angels, the Beast, and false Prophet, in the Lake that burneth with Fire and Brimstone; which is the second Death.

And this will not only last while the World to come, or Millennium lasts, but even after that, for an Age of Ages, or Ages of Ages (for such our Saviour has declared, are in Danger of eternal Damnation). Not because the Lord is not willing to restore them sooner, but because they have gone so deep into Sin, that it will require a long and severe Process to reclaim them.

But as the Time must come when all shall be subject to Christ, and he shall destroy Death the last Enemy, by destroying Sin, which is the Sting of Death; so this Sin as well as Others shall be no more. For if this was not to be the Case it never could be true that “where Sin abounded Grace did much more abound;” for it never would abound quite so much. Neither would Death and Hell be silent when God shall ask the grand Question, “O Death where is thy Sting? O Grave (or Hell) where is thy Victory?” For Death could say, “Here is my Sting, that Sin against the Holy Ghost, which must endure to all Eternity, and which even divine Grace shall never destroy; I have therefore the Victory and Dominion over these, and will hold it, while God himself remains.”

Then Death could never be destroyed, nor swallowed up in Victory: neither would Sorrow, crying, and Pain cease: neither could God ever be *All in all*; in any other Sense with respect to them than he is now: nor would every Tongue swear: neither

all Things ever be made new: The Universal Chorus of Praise could never be sung by *every Creature in Heaven, on Earth, and under the Earth*: And finally the Scriptures would never be entirely fulfilled.

These are the Consequences that follow, only from the Supposition that some shall remain God's Enemies to all Eternity; what dreadful Consequences must then be drawn from that Doctrine, that teaches that almost all the human Race will remain in Opposition to God, under the Power of Sin and Death while God himself endures?

Either God created his Creatures to be miserable to all Eternity; or will be frustrated eternally in his Designs; or all must be at last restored, and made happy by Love, and free Love.

The first is blasphemous, the second is dishonorable to God; therefore the third must be true: for a fourth Conclusion cannot be thought upon.

A fourth Objection is taken from the Words of our Saviour concerning *Judas*, *Matt. xxvi. 24. Mark xiv. 21.*

"The Son of Man indeed goeth as it is written of him; but Wo to that Man by whom the Son of Man is betrayed! good were it for that Man if he had never been born."

The Argument from these Words is framed after this Man-

"If *Judas* was not to be damned to all Eternity, how could the Saviour say, Good were it for that Man if he had never been born?"

This is at best but a weak Argument, however as I never mean to evade any Thing that has a Colour of Reason, I shall answer it from the Scriptures of Truth. Note, A Man may have a Being, and be happy, though he dies in the Womb, and is never born. see *Job ii. 11, 12, 13, 16, 17. &c.*

We have a Number of Instances in the Scriptures where light Afflictions (compared with the Damnation of Hell) caused even good Men to wish they had never been born. *Job* is noted for the most patient Man; and yet he not only cursed the Day in which he was born, but the Night in which it was said, "There is a Man Child conceived." And yet great as his Afflictions were, they were trifling to the Torments of the Damned. He wishes over and over again that he had never been born. Read the whole of the Second Chapter, and see how far he exceeds the Expressions of Christ respecting *Judas*; also Chap. x. 18, 19. and if you are not determined to remain ignorant, you will see that *Job* thought that
it

would have been better, far better, for him if he had never been born; and yet he never had the Damnation of *Judas*.

Another Instance is that of the good Prophet *Jeremiah*; who when he met with a little outward Trouble laments and says, "Wo is me, my Mother, that thou hast borne me a Man of Strife, and a Man of Contention to the whole Earth! I have neither lent on Usury, nor Men have lent to me on Usury, yet every one of them doth curse me. Cursed be the Day wherein I was born: let not the Day wherein my Mother bare me be blessed. Cursed be the Man who brought Tidings to my Father, saying, A Man Child is born unto thee, making him very glad. And let that Man be as the Cities which the LORD overthrew, and repented not: and let him hear the Cry in the Morning and the Shouting at Noon Tide; because he slew me not from the Womb; or that my Mother might have been my Grave, and her Womb to be always great with me. Wherefore came I forth out of the Womb to see Labour and Sorrow, that my Days should be consumed with Shame?" (See *Jer.* xv. 10, and xx. 14, to the End of the Chapter.) Here we may see by these two Instances, that Men of the best of Characters, when in outward Trouble, said much more of themselves than our Saviour said of *Judas*; they cursed the Day of their Birth, in the bitterest Manner: And *Jeremiah* even cursed the Man who brought Tidings of the same to his Father. While *Jesus* only said, "Good were it for that Man if he had never been born." And who does not see that *Christ* spoke with great Propriety, and Compassion too, concerning *Judas*? Thus Nothing can be concluded from our Saviour's Words, on that melancholy Occasion, in Favour of endless Torments.

For who among Men would not chuse rather never to have been born, than to have betrayed the dear Redeemer? And if both *Job* and *Jeremiah* wished they had never been born, because they met with a little Sorrow and Trouble, with how much greater Propriety did *Jesus* speak when he said, "Good were it for that Man if he had never been born!"

But I am aware that some will say, "Though *Job* and *Jeremiah* cursed the Days of their Birth, yet that is no real Proof that any Thing less than Damnation without End is a sufficient Reason for any to chuse rather never to have been born than to suffer it; and though they in their Anger said, they would they had died in the Womb, yet that an untimely Birth upon the whole cannot be preferable to any State except that of endless Misery." To which I answer, *Solomon*,
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the wisest of Mortals, and one under the immediate Inspiration of the Holy Ghost, was of a very different Mind, for he says, *Ecclesiastes*, vi. 3—6, “ If a Man beget an hundred Children, and live many Years, so that the Days of his Years be many, and his Soul be not filled with Good, and also that he have no Burial; I say that an untimely Birth is better than he: For he (the untimely Birth) cometh in with Vanity, and departeth in Darknes, and his Name shall be covered with Darknes. Moreover he hath not seen the Sun, nor known any Thing: this hath more Rest than the other. Yea though he live a thousand Years twice told, yet hath he seen no Good.”

Here is a State infinitely better than that of Hell Torments (though limited by certain Periods) to which an untimely Birth is preferred.

Here it is supposed, nay affirmed, that if a Man lived two thousand Years, and begat an hundred Children, and yet had not his Soul filled with Good, and especially had no Honor in his Death, being denied a Burial, that it would have been better for him never to have been born. From this it appears as plain as possible, that a State far happier than endless (or even limited) Damnation is, worse than not to be born at all. So had Judas never been born, he would have been at Rest; even with Kings and Counsellors of the Earth, &c. where the wicked cease from troubling, and where the weary are at Rest. See *Job*, ii. 13, 14, 17.

This is therefore fully answered, from the sacred Scriptures. And let none be wiser than the Spirit of Truth. Nothing therefore can be concluded against the Universal Restoration from those Words of the Saviour respecting Judas.

The next Objection is taken from the Words of Christ. “ *Mark* ix. 43—49. And if thy Hand offend thee, cut it off; it is better for thee to enter into Life maimed, than having two Hands to go into Hell, into the Fire that never shall be quenched: Where their Worm dieth not, and the Fire is not quenched.”

“ And if thy Foot offend thee, cut it off; it is better for thee to enter halt into Life, than having two Feet to be cast into Hell, into the Fire that never shall be quenched: Where their Worm dieth not, and the Fire is not quenched. And if thine Eye offend thee, pluck it out: it is better for thee to enter into the Kingdom of God with one Eye, than having two Eyes, to be cast into Hell Fire: Where their Worm dieth not, and the Fire is not quenched.” See also *Matt.* v. 29, 30. *xviii.* 8, 9. *Isaiah*, lxvi. 24.

The Objection from these Words is thus formed, “ If the Worm

Worm dieth not, and the Fire be never quenched, then the Misery of the Wicked shall endure to all Eternity." To which I answer, that the Expressions of the Fire that never shall be quenched, suppose that it burns perpetually, without Intermission, or Cessation, the whole of the Age or Period for which it lasts, or until it has consumed all that is in Opposition to it, but by no Means to all Eternity; since there may be produced a Number of Texts where the same Expressions are used of Fires that have gone out long ago. And indeed the very Nature of Things teaches, that Fire can give Pain no longer than it meets with Contrariety, nor burn any more when all Combustibles are consumed. So that when these Words occur, "the Fire shall never be quenched" we may understand, that it ceases not during the Period assigned for it, or that it shall accomplish the Design for which it is kindled. Thus we read in *Lev. vi. 13.* "The Fire shall ever be burning upon the Altar: it shall never go out." Now this is expressed much stronger than though it had been said, "It never shall be quenched," for it is declared, "it never shall go out." Yet will any one say that it is burning still, when the Altar and Sacrifices are long ago abolished? Or can we suppose that God meant to command the Children of *Israel* to keep the Fire burning on the Altar to all Eternity, or only while the ceremonial Dispensation lasted?

In the 34th Chapter of *Isaiah*, we find the same Form of speaking used of the utter Destruction of the Country of *Bozrah*, or Land of *Idumea*. In the ninth and following Verses it is said, "And the Streams thereof shall be turned into Pitch, and the Dust thereof into Brimstone, and the Land thereof shall become burning Pitch. It shall not be quenched Night nor Day; the Smoke thereof shall go up forever: from Generation to Generation it shall lie waste; none shall pass through it forever and ever. But the Cormorant and the Bittern shall possess it; the Owl also and the Raven shall dwell in it." Birds that cannot live in Fire, Pitch, and Brimstone, any better than Men. Now both these Parts of the Prophecy (though impossible to be fulfilled together) are true, and must have their Accomplishment; therefore the Fire must cease to burn, that forever must end, before the Birds above mentioned can inhabit the Land.

"And Thorns shall come up in her Palaces, Nettles and Brambles in the Fortresses thereof; and it shall be an Habitation of Dragons, and a Court for Owls. The wild Beasts of the Desert shall also meet with the wild Beasts of the Island, and the Satyr shall cry to his fellow; the screech Owl also shall rest there, and find for herself a Place of Rest.
There

There shall the great Owl make her Nest, and lay, and hatch, and gather under her Shadow; there shall the Vultures also be gathered every one with her Mate. They shall possess it forever, from Generation to Generation shall they dwell therein."

Now it is impossible for all these Events to happen together, (without a Miracle as great as was wrought for the three Children; which we do not expect will be wrought in Favour of Owls, Ravens, Briers, Thorns, &c.) therefore the two forevers mentioned in the 10th and 17th Verses are not the same, the first must end to make way for the last; the Fire must go out, or cease to burn, and the Smoke must cease to go up, before Birds and Beasts can rest there, or Thorns and Nettles come up and grow.

There are other Texts also to the same Purpose, to show that a Fire that shall not be quenched, may go out, when it can find nothing more to burn: but as this Exposition of the Passage is so easy and natural, Nothing more need be added on that Part of it concerning the "Fire being never quenched."

As for "the Worm that dieth not," we may understand by it the Soul in its lost Estate, which is a tormenting Hunger, that cannot die, and which Nothing but the God that made it can ever satisfy. It must be therefore miserable till it comes to feed upon the Tree of Life, and drink freely of the Fountain of living Water; and be again united to the glorious Ocean of all Happiness.

Read the 7th Chapter of *Rev.* from the 9th verse to the End, and there you shall find an Account of "A great Multitude which no Man could number, of all Nations and Kindreds and People and Tongues, clothed with white Robes, and Palms in their Hands;" their Song was "Salvation to our God which sitteth upon the Throne, and to the Lamb."

Here note, these were not the hundred forty and four thousand, which were sealed; nor the first Fruits unto God and the Lamb; neither was their Song that which "no Man could learn but the hundred forty and four thousand, which were redeemed from the Earth." See Chap. xiv. 3. compared with Chap. v. 9, 10.

These were not the Saints and Martyrs, but quite another Company, of all Nations, &c. not the few, but the great Multitude, which no Man could number; not those whose Afflictions were light and momentary; such as the Apostle speaks of II. Cor. iv. 17, but who came out (not only of much but) of great Tribulation, yet washed their Robes, and made them white in the Blood of the Lamb. These shall
hunger

hunger no more, neither thirst any more; neither shall the Sun light on them, nor any Heat. For the Lamb which is in the Midst of the Throne shall feed them, and shall lead them unto living Fountains of Waters; and God shall wipe away all Tears from their Eyes."

If this Description be carefully attended to, I think it will evidently appear, that these are such as are redeemed, not from the Earth, nor from among Men, but from the Pit wherein is no Water, not even one Drop to cool the Tongue withal. Now such a Pit is not to be found in this State; there is here a Mixture of Judgement, and Mercy together; but in the World to come "those shall have Judgement without Mercy, who have shewed no Mercy:" but "after many Days shall they be visited" with Salvation. See *Isai.* xxiv. 22.

Another Objection is taken from our Saviour's Words to the *Jews*, *John* vii. 34, and viii. 21. "Ye shall seek me, and shall not find me: and where I am *thither* ye cannot come.—Then said *Jesus* again unto them, I go my Way, and ye shall seek me, and shall die in your Sins: whither I go, ye cannot come."

I have heard this used as an unanswerable Objection, but let it be remembered, that *Christ* used the same Words to his Apostles as he did to the *Jews*; and certainly meant the same Thing, viz. That neither could the *Jews*, nor the Disciples at that Time nor till they were prepared, go where *Jesus* went. See *Chap.* xiii. 33. "Little Children, yet a little While I am with you. Ye shall seek me: and as I said unto the *Jews*, Whither I go ye cannot come, so now I say unto you." You may observe that *Christ* refers to the very Words which he said to the *Jews*, and then began a different Discourse; neither does it appear that he would have given any Explanation of his Words, had not *Peter* said, "Lord, whither goest thou?" *Jesus* answered him, Whither I go thou canst not follow me now: but thou shalt follow me afterwards." ver. 36. And the same will fully explain *Christ*'s Words to the *Jews*; they shall see him again, but not "till they shall say, Blessed is he that cometh in the Name of the Lord." *Matt.* xxiii. 39. *Luke* xiii. 35. No more need be added upon this.

Another Objection (though a very slight one) is taken from *Eccles.* ix. 10. "Whatsoever thy Hand findeth to do, do it with thy Might: for *there is* no Work, nor Device, nor Knowledge, nor Wisdom, in the Grave whither thou goest." To which some add, "There is no Repentance in the Grave." A Passage no where to be found in the Bible, and which, if it could be found, would be Nothing to the Purpose. If the

Text

Text quoted proves any Thing against the Restoration, it proves as much against the Immortality of the Soul; for if there is "no Knowledge, nor Wisdom," among the Souls departed, there can neither be Happiness nor Misery; and consequently the Soul dies with the Body.

Solomon also says (Ver. 5. of this same Chapter) "The Dead know not any Thing, neither have they any more a Reward; for the Memory of them is forgotten." What Work should we be obliged to make of the Rest of the Bible, if we were to explain this of the State of Souls departed? We must deny their Sensibility, and all Rewards, and Punishments, as well as the Day of Judgment. But explain it of the State of the Body, and all appears easy; and then it will be manifest, that it militates nothing against the Restoration.

Another Objection (still weaker than the former) is taken from chap. xi. 3, "And if the Tree fall toward the South, or toward the North; in the Place where the Tree falleth, there it shall be."

To which many add "As Death leaves, so Judgement finds." A Sentence not to be found in all the sacred Writings, and if these Words were to be found, they would prove Nothing against the Restoration. It is indeed very surprising that People will hang on such slender Things! I have heard People as positive as of their Being that they could find these Expressions in the Word of God, "There is no Repentance in the Grave; as Death leaves us, so Judgment will find us:" and many other Passages which cannot be found, and if they could, would not answer their Purpose.

As for that Text, "And if the Tree fall, &c." it belongs not at all to the Matter in Hand, neither one Way nor the other; but if it did, it would be so far from being a Proof against the Restoration, that it would be in Favour of it; for a Tree lies not long as it falls; but is either cut up and framed for Use, or burned in the Fire, and turned again to the Elements whence it sprung, or soon moulders away, and comes to its first Matter again, and will, with the Rest of the Earth be brought back into the crystal Sea before the Throne. I should not have said so much upon these Passages, as they are nothing to the Purpose, if they were not continually urged as Objections to the Restoration; though without any Reason.

Another (and something of a plausible) Objection is taken from *Job*. xxxvi. 18, "because there is Wrath, beware lest he take thee away with his Stroke; then a great Ransom cannot deliver thee."

But

But surely the Objectors do not mean by this to insinuate that the Blood of the Saviour, that precious Blood, is not able to deliver Souls out of Hell: Since we read, *Zech. ix. 11.* "As for thee also, by the Blood of thy Covenant I have sent forth thy Prisoners out of the Pit wherein *is* no Water." We believe that the Blood of *Christ* is able to save to the uttermost; and is strong enough to break the Power of Sin, Death, and Hell.

By the Ransom spoken of in the Text, we may understand Strength, Riches, Wisdom, &c. as it is explained in the 19th Verse; "Will he esteem thy Riches? *No*, not Gold nor all the Forces of Strength." As also in Psalm *xliv. 6, 7, 8, 9.* "They that trust in their Wealth, and boast themselves in the Multitude of their Riches; none of *them* can by any Means redeem *his* Brother, nor give to God a Ransom for him (for the Redemption of their Soul *is* precious, and it ceaseth for ever). That he should still live forever; and not see Corruption." From all which, carefully compared with the Rest of Scripture, we find the meaning of the Words to be, that a great Sum, or Ransom, cannot deliver from the Stroke of Death. This we know to be true; but nothing in this Passage tends to depreciate the Blood of *Christ*; nor to show that it cannot be effectual to lost Souls.

The Case of the rich Man is frequently brought to prove that Misery will endure to all Eternity. It is said by some, that "as he was denied a Drop of Water, it cannot be expected that his Sufferings will ever have an End." To this it may be answered, that it was necessary and right that he should have "Judgment without Mercy, who shewed no Mercy, *James ii. 13.*" and be deprived of every Sense of Comfort, in Order that he might come to feel his Misery, and submit to the Saviour: but Nothing can be concluded from hence against the Restoration, since it is said, *Zech. ix. 11,* "As for thee also, by the Blood of thy Covenant I have sent forth thy Prisoners out of the Pit wherein *is* no Water."

Now there cannot be such a Place in this Life or World; there is always some Cordial in the most bitter Cup; therefore the Pit where no Water is, must be Hell itself.

Christ calls Hell "A Furnace of Fire," *Matt. xiii. 42, 50.* Golden Ore is thrown into the Furnace to be melted, and refined, not destroyed or annihilated; as it is cast there to be purified by Fire, it is well known that no Water must come to it during the Season of its Refinement, even though it should be intended finally to make Vessels to hold Water; for if one was to quench or mitigate the Fire, it would tend to

frustrate the Intention of the same, which is to purge the Gold from the Dross ; which when it is once done, the Fire hath no Power over it at all ; it can never lose any Thing more.

The most plausible Objection in the Instance of the rich Man is taken from those Words, *Luke* xvi. 26, " And besides all this, between us and you there is a great Gulph fixed ; so that they which would pass from hence to you cannot : neither can they pass to us that *would come* from thence."

This Gulph is Sin, or the Want of the New Birth, without which no Man can enter into the Kingdom of Heaven. It is evident therefore that there was a whole Birth between them, and as it is impossible for any to go into Misery or Pain that are perfectly holy, so also for any to enter into Happiness until they are free from Sin, and become as pure as Light itself.

This concludes Nothing against the final Restoration, but shews it must be effected by a new Birth of the divine Life produced in every one.

The rich Man seems not to have lost the Spark of the divine Life; nor the immortal Seed, since he earnestly desired that " his Brethren might not come into the Place of Torment where he was." This shows him not to have been so lost to Virtue as Satan, since the Devil and his Angels, though miserable themselves, seek to make all Men so too, notwithstanding it increases their Torment. Add to all this, that *Abraham* calls the rich Man " Son," and puts him in Mind of the Difference between him and *Lazarus* in their Lives, and the Reasonableness of the present different States they were in, and I think it will appear that Nothing can be concluded from his Case in Favour of Damnation without End. For in Case that he was to be punished to all eternal Ages, there could be no Kind of Proportion between the Sufferings, Torments, and evil Things of *Lazarus*, and those Things which he endured ; whereas it is intimated, that all are determined by exact Weight, Number, and Measure. Let us hear what our Lord says on this Matter, *Luke* xii. 47, 48. " And that Servant which knew his Lord's Will, and prepared not *himself*, neither did according to his Will, shall be beaten with MANY Stripes. But he that knew not, and did commit Things worthy of Stripes, shall be beaten with FEW." But what Difference so much to be noticed could there be, if both were to be beaten to all Eternity ? Or how could either be said to have FEW, if there was never to be an End ? Impossible ! *Rev.* xviii. 7. " How much she (Babylon)

bylon) hath glorified herself, and lived deliciously, so much Torment and Sorrow give her." All here appears equal and just; but to suppose a poor ignorant Heathen, or a Child of fourteen, dying in his Sins, will be in Misery as long as the most wicked persecuting Tyrant, or Apostate *Christian*, contradicts all the Ideas we have of Justice, Goodness, or Equity; and tends directly to Infidelity. For who can suppose, in this Case, that every Man is rewarded according to his Works?

Christ says, *Matt.* xix. 24, *Mark* x. 25, *Luke* xviii. 25, "It is easier for a Camel to go through the Eye of a Needle than for a rich Man to enter into the Kingdom of God."

This implies the greatest Difficulty imaginable, nay with Men an utter Impossibility; yet we are expressly assured "it is possible with God, to whom all Things are possible." Now did any of us ever know a Man that passed through greater Difficulty here than it would be for a Camel to go through the Eye of a Needle? Which yet a rich Man must pass through before he can enter into the Kingdom of God. He is therefore made to pass through it, either here, or hereafter; and this, though impossible to Men, is possible with God. Thus though it was as impossible for the rich Man to pass from Pain to Bliss, from Torment to Paradise, as for a Camel to go through the Eye of a Needle, yet it is by no Means impossible for God to deliver him, and make good that Promise to him in due Time; "I will give unto him that is athirst of the Fountain of the Water of Life freely." *Rev.* xxi. 6.

Then, when he and those like him "come out of great Tribulation," even the second Death, "they shall hunger no more, neither thirst any more:—For the Lamb which is in the Midst of the Throne shall feed them, and shall lead them unto living Fountains of Waters: and God shall wipe away all Tears from their Eyes." *Rev.* vii. 14, 16, 17.

When Sin is destroyed, the Gulph shall be no more; so while the Gulph remains it is impassable; that is, while any continue in their Sins, and in Opposition to God, there can be no Connection between the blessed Spirits and them; but Sin cannot remain to all Eternity; *Christ* will at last "draw all unto him; Death shall be destroyed:" and then certainly Sin, which is the "Sting of Death," shall have no more a Being in any of the Creatures of God.

Another Objection is taken from those Passages of Scripture, where God is represented as swearing in his Wrath, that the Unbelievers shall not enter into his Rest. Such as *Psalms* xc.

11. *Heb. iii. 11, 18, 19. Chap. iv. 3, 6.* Compared with the 14th Chapter of *Numbers*.

By the Rest that was promised to the Children of *Israel*, which they forfeited by their Unbelief, we must understand the Land of *Canaan*, and not future Happiness. For who can suppose that out of six hundred thousand Men, besides Women, only two entered into Paradise at Death? There were but two who entered into *Canaan*, *Caleb* and *Joshua*, who followed the Lord fully: and even *Moses* and *Aaron* were denied that Favour; but who will suppose that they did not enter into Paradise? The Land of *Canaan* was a Type of the millennial Kingdom of *Christ*, in which they who are Overcomers shall reign with him on his Throne. "There remaineth therefore a Rest (or keeping of Sabbath) to the People of God." *Heb. iv. 9.* This Sabbath (pointed out by the seventh Day Sabbath) intends the "thousand Years that *Satan* shall be bound, and the Kingdoms of the World shall become the Kingdoms of the Lord, and of his *Christ*." Into this Kingdom none shall enter who are fearful, and unbelieving; but such as follow the Lord fully.

But as this Matter is very plain, I shall not add any more at present upon it.

Another Objection is taken from our Saviour's Words *John ix. 4.* "I must work the Works of him that sent me while it is Day: the Night cometh when no Man can work."

But I cannot see how this affects the Controversy at all, and without it can be shown wherein it is to the Purpose, no Answer need be given. It is readily granted, that Bodies in the Grave are incapable of Action; but this by no Means affects the State of Souls departed, who are capable of Thought, Volition and Action. None can suppose our Saviour's Soul lay senseless while his Body was dead; but this must be proved, before the Passage will appear to be any Thing to the Purpose it is brought for.

It is certain that there are many Works which we may do while we live, that we cannot after Death; such as feeding the Hungry, clothing the Naked, relieving the Poor, Strangers, Fatherless, Widows, &c. Wherefore *Solomon* says, *Ecclesiastes ix. 10.* "Whatsoever thine Hand findeth to do, do it with thy Might: for there is no Work nor Device, nor Knowledge, nor Wisdom, in the Grave whither thou goest." This is certain, and points out the Condition of dead Bodies, but militates nothing against the Restoration of lost Souls, nor the Resurrection of the Dead.

It is insinuated by some, that this Doctrine is the same that

Satan

Numbers shall prosper

Satan taught *Eve*, *Gen.* iii. 4. "And the Serpent said unto the Woman, ye shall not surely die." I can hardly think that those who make this Objection think it is any Thing to the Purpose. All who have ever examined our Principles, or the Sentiments of the Mystic Writers, know that we hold, that Death came immediately upon our first Parents, when they eat of the forbidden Fruit, as the necessary Consequence of Sin. It came instantly, not nine hundred Years afterwards, as some suppose, and thereby in Part approve of the Serpent's Words, since they hold they did not die exactly according to the Word of God, on the same Day that they sinned.

The Death they died consisted in a total Loss of the Life of God; the divine Image; or the white Garment. They awakened the animal Life in themselves, which is their State of Death; and Corruption. From this miserable Estate we believe *Christ* came to redeem us, and all Mankind. According to the following Scriptures.

Rom. v. 18. "Therefore as by the Offence of one, *Judgement* came upon all Men to Condemnation, even so by the Righteousness of one, *the free Gift* came upon all Men, unto Justification of Life. Verse 20. Where Sin abounded, Grace did much more abound. 21. That as Sin hath reigned unto Death, even so might Grace reign through Righteousness unto eternal Life, by *Jesus Christ* our Lord."

1. Cor. xv. 22. "For as in *Adam* all die, even so in *Christ* shall all be made alive." Some will say that this intends only a Resurrection of Bodies; but remember, that we died a Death of Souls in *Adam*; and must therefore have a spiritual Life in *Christ*, or there is no Likeness at all between what we lost in one, and gain in the other. And it is easy to see that both Expressions are alike universal, and certain. As sure as all die in *Adam*, so sure shall all be made alive in *Christ*. Other Texts might be added, but these are sufficient. Now judge if the glorious Doctrine of the Restoration is the same, or any Thing like *that* which the Serpent preached to *Eve*.

"The Serpent said, Ye shall not surely die." But we say that all have died, and that Death is the constant Attendant of Sin, and must abide while Sin remains. "For the Soul that sinneth shall" as surely "die," as a Man that breaks his Bones shall feel Pain: but we declare also, that *Christ* will destroy Sin, Death, Hell and the Grave, and raise up the whole Creation into its primeval State of Glory: According to these Scriptures following; *Isaiah* xlv. 8. *Hosea* xiii. 14. *1. Cor.* xv. 22, to 29. 54, to 57. *Heb.* ii. 14, 15. *1. John* iii. 8.

John 3:16

8. *Rev.* v. 13. xxi. 4, 5. and many other Passages. The Serpent contradicted the Word of God, in saying, "Ye shall not surely die," so do those equally contradict it, who say, that *Christ* will never "swallow up Death in Victory," will never "ransom" his Creatures from its "Power," nor "redeem them from Hell;" will never "destroy the Works of the Devil," nor "make all Things new." Now let the candid unbiassed Reader judge who most imitates the Serpent, those who believe and teach that all the Promises of God shall be fulfilled as they are spoken; or those who explain away almost all their apparent Meaning!

I have heard it boldly asserted, that the Doctrine of the Restoration could not be true, because the Scripture in various Places declares, that "The Expectation and Hope of the Wicked shall perish." See *Proverbs* x. 28. xii. 7. *Job* viii. 13, 14. xi. 20. xviii. 14. xxvii. 8. Now it should be enquired what their Hope and Expectation is? The Scripture saith *Prov.* xi. 23. "The Expectation of the wicked is Wrath." And if Wrath perishes, Misery must end. If it is said, The wicked hope to go to Heaven in their Sins; it may be answered, that all such Hopes must perish before they can be restored. All will be rejected, that have not a Wedding Garment; Nothing can enter into the Kingdom till it is pure, without Spot or Wrinkle, or any such Thing.

If the Hopes of the Wicked are bad, and sinful; then they must perish, before any Good can come to them. Even a Soul in this World, under the Operation of the Spirit of God, must have all his false Hopes perish, and be taken away, his vain Confidence entirely destroyed, before he can be truly builded upon the Rock of Ages. So that the Hope of the Wicked being destroyed, is so far from being against their Restoration, that it makes greatly in Favor of it; since without the Destruction of every Thing that is evil, the Good can never perfectly prevail.

We readily allow, that all the Wicked (as well as their Hopes, Desires, Thoughts, Ways, and Expectations) shall perish; but this is no Argument at all against their Restoration, but the very Way to bring it about.

We read in *Isaiah* lvii. 1. "The Righteous perisheth," and in *Micah* vii. 2. "The good Man is perished out of the Earth:" yet these Scriptures will by no Means prove that they are lost, since other Passages assure us, that they shall be raised up again.

In the fourteenth Chap. of *Job*, we find the Case of Man cut down by Death, represented as more helpless than that of

of a Tree cut down; yet who would use it as an Argument against the Resurrection, and future State? which Truths are declared in many other Places. So though great Numbers of Scriptures intimate that Destruction shall come to the Wicked; yet many others declare that all shall finally submit, and be restored. Now all these are true, all must be accomplished: Therefore their Destruction, and Restoration, are perfectly consistent with each other. Their Destruction is wholly from themselves, and Sin, but their Restoration, from first to last, is entirely from God, by free Grace, through the Blood of *Jesus Christ*.

The Author of this Objection which I have just answered, once said in my hearing, "If it were not for Hopes the Heart would break; and as soon as all Hopes are gone, the Heart breaks at once." This is true; then it is no Matter how soon the Hopes of the Wicked perish, in order that their stubborn Hearts may break. When that is once the case, then they will find, that, "The Sacrifices of God are a broken Spirit: a broken and contrite Heart God will not despise. *Psalms* li. 17. *Isaiah* lvii. 15, and lxvi. 2.

I shall conclude this Answer, with the Words of the proudest Monarch that ever lived; spoken after he was humbled, "Those that walk in Pride he is able to abase." *Dan.* iv. 37.

It is frequently urged as an unanswerable Objection against the Doctrine of Universal Restoration, that *Christ* did not pray for all, and therefore did not die for all, and of Consequence all shall never be restored. This is taken from *John* xvii. 9. "I pray for them: I pray not for the World, but for them which thou hast given me, for they are thine." In the first Part of the Chapter, from the 9th to the 20th Verse, it is evident that our Lord prays for his chosen Disciples or Apostles, and for them only, as will appear to any one who reads with Attention; but in the 20th Verse he extends much farther in these Words, "Neither pray I for these alone, but for them also which shall believe on me through their Word."

Now it is evident, that our Lord did not pray for all in the ninth Verse for whom he died; for had that been the Case, he would not have enlarged his Prayer in the twentieth Verse, which he has done; and in the 21st and 23^d Verses, he has prayed for the whole World, that the whole World might have that Faith and Knowledge which is Life eternal; Verse 3, "And this is Life eternal, that they might know thee the only true God, and *Jesus Christ* whom thou hast sent." He prays, "That they all may be one, as thou, Father, art in me,

I have already answered this Objection in the 1st Part of the Chapter to the 10th Verse.

me, and I in thee, that they also may be one in us; that the WORLD may BELIEVE that thou hast sent me; I in them, and thou in me, that they may be made perfect in one, and that the WORLD may KNOW that thou hast sent me, and hast loved them as thou hast loved me." Here the ultimate Design of *Christ's* praying for the Unity of the true Believers seems to be the Salvation of the World. So that it is evident enough that Nothing can be concluded from this Chapter, or Prayer, against the Restoration; but much is here said in its Favour; as *Christ* has evidently prayed for all.

First, for his Apostles, Verse 9 to 20. Secondly, for them also that should believe on him through their Word, Ver. 20. Thirdly, for the World in general, Verses 21 and 23. This is a sufficient Answer.

I have heard two contrary Extremes given as the Meaning of the ninth Verse, both equally contrary to Sense, Reason, and Scripture. The first is, that *Christ* prayed for all that ever shall be saved in those Words; "I pray for them: I pray not for the World, but for them which thou hast given me, &c." Now if the whole for whom the Saviour died were intended in that Verse, why did he say, "Neither pray I for these alone, but for them also which shall believe on me through their Word? And that the World may know that thou hast sent me?"

The other nonsensical Opinion that I have heard advanced, is, that *Christ* prayed in the ninth Verse for the whole World of Men, but not for the World of Sin. But according to that Notion, he prayed in the twentieth Verse not only for all Men, but for all Sin that should believe on him through the Word of all Men; and finally for all the World of Sin; that it might come to know and believe that GOD had sent *Christ*.

It has been objected by some, that as the Scripture says, *Rev.* xxii. 11, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still;" there never can be an Universal Restoration, nor any Alteration in the States of those who shall be found in their Sins, when *Christ* shall come to judge the World. This is thought to be the stronger, as it is found in the last Chapter of the *Rev.* and is soon after followed by a Description of those that shall have no Part in the holy City. Verse 15 h. "For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lye."

Chap. xxi. 8. "But the Fearful and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers,

cerers, and Idolaters, and all Lyars shall have their Part in the Lake which burneth with Fire and Brimstone: which is the second Death."

Nothing unclean can enter into the holy City. "And there shall in no wise enter into it any Thing that defileth; neither *whatsoever* worketh Abomination, or *maketh* a Lye: but they which are written in the Lamb's Book of Life." Verse 27.

As those that are found unjust, and filthy, when *Christ* shall come, cannot enter into his Kingdom, they must have their Part in the Lake that burneth with Fire and Brimstone; their Portion must be with Ubelievers, where there is Weeping, and Gnashing of Teeth: they must be filthy, and unjust still, notwithstanding *Christ's* Coming; i. e. they must remain so, till they are purified by gradual Processes; for Nothing of this Kind is performed in an arbitrary Manner.

But this can by no means intend that they shall remain *unjust*, and *filthy* to all Eternity; since that would contradict many plain Passages of Scripture, and defeat God's Design of making "all Things new." All therefore that can be fairly drawn from the Text is, that many shall be found *unjust* and *filthy* when *Christ* shall come, and shall remain so, and not be immediately cleansed. Too many vainly imagine, that tho' they live in wilful Sins, yet when *Christ* shall come, whether by Death, or Judgment, they shall be instantly cleansed.

But such will find their great Mistake; they will find the Truth of these Words, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still;" to their Sorrow. Wherefore it behoves all to seek here in this Life for a true Cleansing in the Blood of *Christ*; and not dare to live in Sin, as many do, and vainly hope for an instantaneous Sanctification in the last Moments of Life; for no such is to be expected.

As for this Passage being the greater Objection, on the Account of it's standing in the last Chapter of the *Revelations*, I see no Force at all in that, as the Scripture is not written in the Form of a System, but the several Truths of the Gospel are dispersed about through the Whole. But if any will contend for the Order in this Chapter, they may find an Invitation, given in the most free and universal Manner, without any Exception, in the 17 Verse, in these Words, "And let him that is athirst, come; and whosoever will, let him take the Water of Life freely."

None can be ever happy till they have a Desire after the

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Fountain of Life; and whenever this is the Case, they shall be admitted to it freely.

The Bible ends with a Blessing, after all the Curses; "The Grace of our Lord Jesus Christ be with you all. Amen.

As *Christ* is Alpha, so will he be Omega. He is the Beginning, and he will be the End; He is the First, and he will be the Last. See *Revel.* i. xi. xii. 13.

Christ must reign till all his Enemies are conquered, till all shall own him Lord, and all become his willing and obedient Subjects; then (and not till then) shall he deliver up the Kingdom to God, even the Father, and be subject to him, that put all Things under him, that God may be ALL IN ALL.

Thus I have endeavoured (I trust) in the Spirit of Meekness, to answer all the Objections usually brought from the Scripture against the Restoration of all Things. How well I have succeeded, I leave to the Reader to judge.

I have aimed at the Glory of God, and the Welfare of Mankind; and I trust, this Testimony of my Conscience will support me, under all the Reproach, Opposition, and Contempt, I may meet with on the Account of my Sentiments.

I shall conclude all with the following Lines, taken from Mr. Pope's universal Prayer,

If I am right, thy Grace impart,
Still in the Right to stay;
If I am wrong, oh teach my Heart
To find that better Way!

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